THE GLASSE OF VAINE Glorie.

With sundry Christian Prayers added thereunto.

LONDON
Printed by *W. Stansby*, for *F. Wright*

1612.

Ianuarie hath xxxj. daies.

The Moone xxx.

The day hath 9. houres.
The night hath 15. houres.

1	A	New yeares day.
2	b	Octa. of Stephen.
3	c	Octa. of Iohn.
4	d	Octa. of Innocents.
5	e	Titus Paulus bishop.
6	f	Twelfe day.
7	g	Tran. William.
8	A	Felix and Jan.
9	b	Lucian.
10	c	Paul first Hermite.
11	d	Ignatius martyr.
12	e	Archade martyr.

13	f	Hilarie Martyr.
14	g	Felix Priest.
15	A	Isidore Martyr.
16	b	Maurice.
17	c	Depo. of Anthonie.
18	d	Price Martyr.
19	e	Wolston Bishop.
20	f	Fabian and Sebast.
21	g	Agnes Virgin.
22	A	Vincent Martyr.
23	b	Emerice.
24	c	Timothie disciple.
25	d	Conuersion of Paul.
26	e	Policarpe Martyr.
27	f	Chrysostome Doctor.
28	g	Theodore.
29	A	Valerie Bishop.
30	b	Matild. Quæne.
31	c	

Februarie hath 28. dayes.
The Moone 29.

The day hath 10 houres.
The night hath 14. houres.

1	d	Fast
2	e	Purification of Marie
3	f	Blase martyr
4	g	Gilbert confes.
5	A	Agate virgin.
6	b	Amandus Bishop.
7	c	Dorothe virgin.
8	d	Angule virgin.
9	e	Paul bishop.
10	f	Apoline virgin.
11	g	
12	A	Scholastice.

En

13	b	Eutrage Virgin
14	c	Valentine martyr
15	d	
16	e	Faustine bishop
17	f	Julian virgin
18	g	Polycron virgin
19	A	Simeon martyr
20	b	
21	c	Sabine and Julian
22	d	Wildred virgin
23	e	Fast
24	f	Mathew Apostle
25	g	Lxix. martyrs
26	A	Peters Chaire
27	b	Augustine bishop
28	c	Oswald bishop.

March hath xxxj. daies.

The Moone. xxx.

The day hath 12. houres.
The night hath 12. houres.

1	d	Dauid Bishop.
2	e	Chadde Confessor.
3	f	Martine.
4	g	Adrian Martyr.
5	A	Photas and Eus.
6	b	Victor and Victorine.
7	c	Perpetue.
8	d	Apoline Martyr.
9	e	Agapete Virgin.
10	f	Gregorie Bishop
11	g	Aggeus Prophet.
12	A	Theodore Martyr.

Leo

13	b	Leo Bishop.
14	c	Peter Martyr.
15	d	Longin Martyr.
16	e	Quirin martyr.
17	f	Gertrude Virgin.
18	g	Edward King.
19	A	Joseph the husb. of M.
20	b	Cuthbert Bishop.
21	c	Benedict Abbot.
22	d	Affrodose Bishop.
23	e	Theodore Priest.
24	f	Fast.
25	g	Annun. of Mary.
26	A	Easter Martyr.
27	b	Ludger Bishop.
28	c	Dorothe Martyr.
29	d	Virtorine.
30	e	Sabine.
31	f	

April hath xxx. daies.
The Moone xxx.

The day hath 13. houres.
The night hath 11. houres.

1	g	Theodore virgin
2	A	Mary Egyptian
3	b	Richard bishop
4	c	Ambrose bishop
5	d	Martian and Mar.
6	e	Sextus martyr
7	f	Euphemie virgin
8	g	Denise martyr
9	A	Perpetuus martyr
10	b	Marcus martyr
11	c	Cuthlake
12	d	Apoline martyr

Moth-

13	e	Wolfred martyr
14	f	Tibert martyr
15	g	Esmond bishop
16	A	Isidore bishop
17	b	Anicete bishop
18	c	Eleuther Bishop
19	d	Tiberius confes.
20	e	Hermogenes
21	f	Quintine
22	g	Clete bishop
23	A	George martyr
24	b	Wolfride confes.
25	c	Marke Euang.
26	d	Anastase bishop
27	e	Vitalis martyr
28	f	Peter of Milaine
29	g	
30	A	Dep. of Erkenw.

Ma-

May hath xxxj. daies.
The Moone xxx.

The day hath 16. houres.
The night hath 8 houres.

1	b	Philip and Iacob.
2	c	Athanasius Bishop.
3	d	Inuen. of the crosse.
4	e	Christopher.
5	f	Goddard Archbish.
6	g	John ante port lat.
7	A	John of Beuerley.
8	b	Appe. of Michael.
9	c	Transl. of Nicho.
10	d	Gordaine.
11	e	Pancratius Martyr.
12	f	Victorius Martyr.

Serna

13	g	Seruatius confes.
14	A	Bonifacę Martyr.
15	b	Sophia Virgin.
16	c	Bravon Bishop.
17	d	Transl. of Bernard.
18	e	Dioscore martyr.
19	f	
20	g	Dunstan confes.
21	A	Barnardine.
22	b	Yelene Quęene.
23	c	Petronell.
24	d	Julian Virgin.
25	e	Desideri Martyr.
26	f	Adelme confes.
27	g	Augustin confes.
28	A	Germaine Bish.
29	b	Nicodeme.
30	c	Cosme Martyr.
31	d	Felix Bishop.

June

June hath xxx. daies.
The Moone xxx.

The day hath 16. houres.
The night hath 8. houres.

1	e	Nicomede
2	f	Erasmus
3	g	Basill
4	A	Marcell martyr
5	b	Petroeius confes.
6	c	Boniface bishop
7	d	Medard and Gil.
8	e	Trans. Edmond
9	f	Julian confessor
10	g	Trans. Wolstan
11	A	The longest day.
12	b	

An-

13	c	Antonie confessor
14	d	Basilides
15	e	Vite modeste
16	f	Transl. Richard
17	g	Botolph confes.
18	A	Eruperie bishop
19	b	Gervasius mar.
20	c	Transl. Edward
21	d	Walburg virgin
22	e	Albane martyr
23	f	Fast
24	g	Iohn Baptist
25	A	Tran. of Egelie
26	b	Iohn and Paul
27	c	Crucene martyr
28	d	Fast
29	e	Peter and Paul
30	f	Conuer. of Paul

Iulie hath xxxi. daies.
The Moone xxx.

The day hath 15. houres.
The night hath 9. houres.

1	g	Octa. Iohn baptist.
2	A	Saurice.
3	b	Trans. of Tho. Ap.
4	c	Tran. of S. Mart.
5	d	Octa. of S. Peter.
6	e	Zoe virg. Mart.
7	f	Depo. of Grimbal.
8	g	Cicill Virgin.
9	A	Vij. brethren Mart.
10	b	Dog daies begin.
11	c	Nabor and Felix.
12	d	Tran. of Benedict.

Priuate

13	e	Pancrace Martyr.		
14	f	Tran. of Osmond.		
15	g	Kenelme King.		
16	A	Eustacie.		
17	b	Arnolph Martyr.		
18	c	Rupine and Iustine.		
19	d	Wzarede virgin.		
20	e	Margaret virgin.		
21	f	Apolline virgin.		
22	g	Mary Magdalen.		
23	A	Christine virgin.		
24	b	Paste		
25	c	Iames Apostle.		
26	d	Anthe mo[illegible]		
27	e	Seuen sleepers.		
28	f	Samson Bishop.		
29	g	Felix martyr fellow		
30	A	Abdon and Senes		
31	b			

August hath xxxj. dayes.
The Moone xxx.

The day hath 14. houres.
The night hath 10. houres.

1	c	Lammas day
2	d	Steuen bishop
3	e	Finding of Step.
4	f	Iustine priest
5	g	Festum niuis
6	A	Trans. of Christ
7	b	Feast of Iesus
8	c	
9	d	Ciriake and his fel.
10	e	Laurence martyr
11	f	Laurence martyr
12	g	Tiburt martyr

13	A	Clare virgin
14	b	Ipolite virgin
15	c	Eralta. crucis.
16	d	Assump. of Mary.
17	e	Roch martyr
18	f	Octa. Laurence
19	g	Magnus martyr
20	A	Barnard confessor
21	b	Dog dayes end
22	c	Lewis martyr
23	d	Octa. Assump.
24	e	Fast
25	f	Bartholmew Ap.
26	g	Lewes King
27	A	Seuerine
28	b	August. confessor
29	c	Johns beheading
30	d	Rufine martyr
31	e	Felix and Audact

September hath xxx. daies.
The Moone xxix.

The day hath 12. houres.
The night hath 12. houres.

1	g	Giles Bishop.
2	A	Anthonie martyr.
3	b	Lupe Bishop.
4	c	Tran. of Cuthert.
5	d	Bertine Abbot.
6	e	Eugene confessor.
7	f	Enureus Bishop.
8	g	Natinitie of Mary.
9	A	Syluinus Bishop.
10	b	Gorgonie martyr.
11	c	Prothy and Jacinct.
12	d	Maritinian.

Amant

13	e	Amantie.
14	f	Holy Roode.
15	g	Lambert martyr.
16	A	Edith virgin.
17	b	Timotheus.
18	c	Victor and Coron.
19	d	Januarie martyr.
20	e	Fast.
21	f	Mathew Apostle.
22	g	Mauritius.
33	A	Tecla virgin.
24	b	Andochius mart.
25	c	Firmin Bishop.
26	d	Gordian and Just.
27	e	Cosme and Damian.
28	f	Euriperie Bishop.
29	g	Michel Archan.
30	A	Jerome priest.

October hath xxxj. daies.
The Moone. xxx.

The day hath 10. houres.
The night hath 14. houres.

1	A	Remigius bishop
2	b	Leodogere mart.
3	c	Candide martyr
4	d	Francis martyr
5	e	Faith virgin
6	f	Gerionis
7	g	Mary and Marke
8	A	Apolinaris mart.
9	b	Pelagia virgin
10	c	Linus confessor
11	d	Denis and his fel.
12	e	Wilfrid bishop

13	f	Nicholas bishop
14	g	Trans. Ed. King
15	A	Calixte bishop
16	b	Wolstan bishop
17	c	Vir. of the mount
18	d	Luke Euangelist
19	e	Etheldred virgin
20	f	Fredeswid virgin
21	g	Aufrebut virgin
22	A	xi M. virgins
23	b	Marie Salome
24	c	Romane bishop
25	d	Wagloxie bishop
26	e	Crispin and Cris.
27	f	Fast
28	g	Simon and Iude
29	A	Narcissus bishop
30	b	German confessor
31	c	

November

November hath xxx. daies.
The Moone xxix.

The day hath 9. houres.
The night hath 15. houres.

1	d	All Saints.
2	e	All Soules.
3	f	Wenefrid virgin.
4	g	Amantius.
5	A	Lete priest.
6	b	Leonard.
7	c	Willibrode.
8	d	Foure crowned.
9	e	Theodore.
10	f	Martine.
11	g	Martine bishop.
12	A	Briese bishop.

Pa-

13	b	Patienne martyr.
14	c	Tran. Erkenwald.
15	d	Vacute bishop.
16	e	Depo. of Edmond.
17	f	Init. reg. Eliza.
18	g	Octa. Martine.
19	A	Elizabeth martyr.
20	b	Edmond king.
21	c	Pyel. of Marie.
22	d	Cecile virgin.
23	e	Clement martyr.
24	f	Grisagon martyr.
25	g	Katherine virgin.
26	A	Line martyr.
27	b	Vitalis martyr.
28	c	Rufus martyr.
29	d	Fast.
30	e	Andrew Apostle.

Decem-

December hath xxxi. daies.
The Moone xxx.

The day hath 8. houres.
The night hath 16. houres.

1	f	Elegy bishop
2	g	Liban martyr
3	A	Depo of Osmund
4	b	Barbara virgin
5	c	Sabba virgin.
6	d	Nicholas bishop
7	e	Octa. Andrew
8	f	Con. of Mar.
9	g	Cyprian bishop
10	A	Eulaly virgin
11	b	Anterpe
12	c	Damasc. confessor

Shor-

13	d	Shortest day
14	e	Nicasius bishop
15	f	Othilie virgin
16	g	O sapientia
17	A	Lazarus confessor
18	b	Gracian bishop
19	c	Venetia virgin
20	d	Fast
21	e	Thomas Apostle
22	f	xxx. martyrs
23	g	Victor virgin
24	A	Fast
25	b	Christmas day
26	c	Stephen martyr
27	d	John Euangelist
28	e	Innocents day
29	f	Thomas Becket
30	g	Transl. of James
31	A	Siluester martyr

A ne-

A neceſſarie Rule to know
the beginning and ending
of euerie Tearme, with
their returnes.

Hilarie Tearme beginneth the xxiij. day of Ianuarie, and endeth the xij. of Februarie, and hath iiij. returnes: that is to ſay:

Octabis Hillarii.
Quind. Hillarii.
Craſtino Purificat.
Octabis Purifica.

Eaſter

Easter Tearme beginneth viij. daies after Easter, and endeth the munday next after Ascension day, and hath fiue returnes, that is to say.

Quind. Paschæ.
Tres Paschæ.
Mense Paschæ.
Crast. Ascention.

Trinitie Tearme beginneth the Friday next after Trinitie Sunday, and endeth the Wednesday fortnight after, and hath foure returnes, that is to say:

Crast.

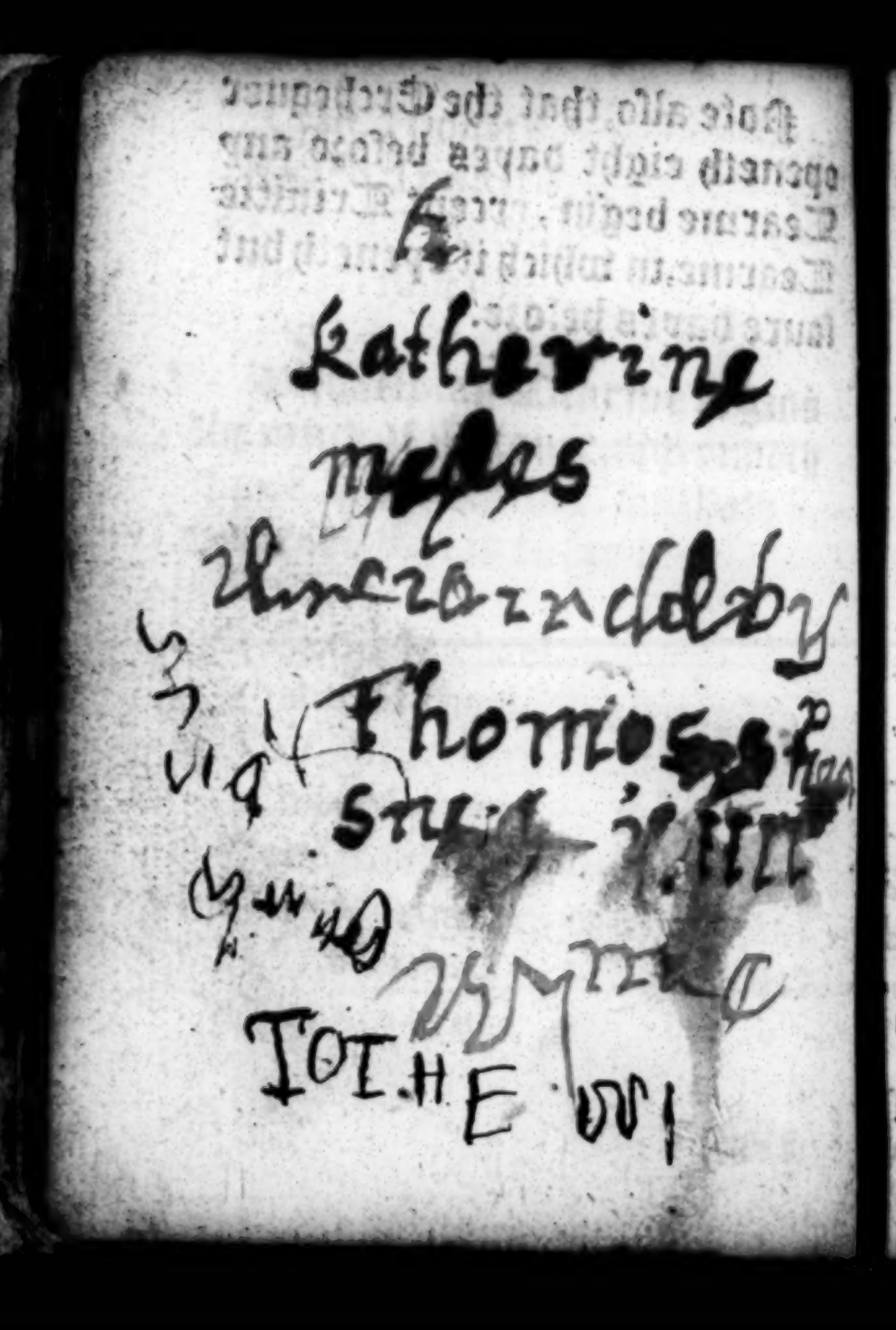
Craſt. Trinitatis.
Octab. Trinitatis.
Quind. Trinitatis.
Tres. Trinitatis.

Michaelmas Tearme begins the ninth of October, and endeth the 28. of Nouember, and hath 8. returnes that is to ſay:

Octabis Michael.
Quind Michael.
Tres Michael.
Menſe Michael.
Craſt Animarum.
Craſt. Martini.
Octa. Martini.
Quind. Martini

Note

Note also, that the Exchequer openeth eight dayes before any Tearme begin, except Trinitie Tearme, in which it openeth but foure dayes before.



TO THE WORSHIP-
full M. EDMOND HAS-
SELVVOOD *of Kingſtone in*
the Countie of Lincolne Eſquire,
W. P. wiſheth moſt proſperous
felicitie in this world, and in
the world to come life
euerlaſting.

IF *God himſelf ſo bitterly mueygheth againſt the extreme ingratitude of his people by his holy Prophet Eſayas, ſaying*: Ihaue nouri-

ſhed and brought vp children, and they haue rebelled againſt mee: *Yea, if he preferreth bruite beaſts in the returne of their dutie before them, ſaying*: The Oxe knoweth his owner, and the Aſſe his maſters cribbe, but Iſrael knoweth not mee.

If the Perſians likewiſe ſo worthily abhorred this vice of ingratitude, ſo as they extremely puniſhed ſuch as they found more willing to receiue, then willing to requite: adiudging them execrable vnto God, iniurious to nature, and vnprofitable members of a common wealth. If the ciuill law alſo wil good reaſon bindeth men by nature

a

ad antidora, *this is, to requite a good turne in dutie, and to doe one pleaſure for another, and render one gift in lue and recompence for another borrowed. Then I truſt, no reaſonable man will blame me, If I ſeeke by all meanes poſsible to ſhunne ſo foule a blemiſh as vnthankefulneſſe is, ſo hatefull to God, ſo loathſome to man, and ſo repugnant to nature: wherfore finding my ſelfe deeply indebted (by your onely meane) to all the name of* Haſſelwood, *namely to maſter* Edward Haſſelwood, *your good brother, and to that vertuous Gentlewoman his wife (a rare example of godlineſſe and modeſtie) but eſpecially to your Worſhip, both for*

them and all other your kindnesse, curtesie, and great friendships shewed towards me a stranger. And having no other way in the world to requite any part of the same, then by leauing a publike testimonie to all posteritie of my loyall loue and hearty good will towards you likewise, to stand for the meede of so great a merite, I haue presumed to dedicate to your worship this little booke of S. Augustine, translated by me into English, as you see, verie profitable to the Christian Reader, that can finde in his heart to sequester his minde from the vice of vaine glorie (that proceedeth from the ignorance of our owne estate) the

the verie ſnare of Sathan, the puddle of pride, and the fountaine from whence diſtilleth all kinde of poyſoned infection, as by the view of this Glaſſe may eaſily appeare.

Wherefore the premiſſes duly conſidered, I doubt not but that you will of your accuſtomed courteſie, pardon my preſumption, and of your wonted zeale to godlineſſe, accept of my trauell herein, and thinke me rather vnable, then vnwilling any way to diſcharge my dutie, whereof I am carefull, as knoweth the Lord, who euer preſerue your Worſhip, and that vertuous Gentlewoman your wife, long

The Epiſtle
to continue among vs, with increaſe of godlineſſe, and worſhip in his feare.

Your Worſhips moſt faithfull friend in the Lord,

W. P.

TO

A PREFACE TO THE CHRISTIAN *Reader, and louing looker in this Glasse of Vaine glorie.*

AS thoſe beaſts that did not ruminate nor chew the cud, were iudged filthy and vnclean by the law Leuiticall: ſo, no doubt all they that neuer enter into due conſideratiõ of their ſtate and duty, muſt needs be wicked & vnholy in the ſight of the Lord,

who moſt carefully recommendeth this exerciſe of meditation vnto vs, ſaying: *Theſe words muſt remaine in thy heart, thou ſhalt meditate vpon them both at home and abroad, when thou goeſt to bed at night, and when thou riſeſt in the morning.* And againe: Teach your children theſe things, *that they may meditate vpon them.* So is *Ioſua* commaunded to doe by the Lord himſelfe. And ſo is *Timothie* likewiſe by his maſter *Paul* willed to meditate, *Hæc meditare*, Thinke on theſe things. This meditation hath alwaies beene the ordinarie exerciſe of the righteous and godly: yea likewiſe of all wiſe hea-

then

then men. So did *Isaack* the Patriarke. So did *Dauid* the Prophet: so did *Ezechias* the King : and so did *Plato* the Philosopher, saying: *that the life of Philosophers, was nothing else but a daily memoriall of their death and dissolution.* The remembrance whereof made the world (that we for want of this meditation, so willingly embrace) vile and contemptible vnto them: and auailed greatly to guide them in all godlinesse. Wherefore full well the sonne of *Sirach* doth say, *In all thy works whatsoeuer thou dost remember the end, and thou shalt neuer doe amisse.* How beneficiall it hath bene, the Niniuites can testi-

fie: And *Ahab* can witneſſe. Contrariwiſe, how hurtfull the want of this prouidence and circumſpection hath beene, beſides daily experience, that wofull deſtruction of the Sodomites, and the vtter ruine of the Citie of *Laiſh*, do ſufficiently witneſſe. And God himſelfe by his holy Prophet doth ſignifie, ſaying: *All the earth is fallen into vtter deſolation, for that there is no man that deeply conſidereth theſe things in his heart.* We wonder greatly (and not without cauſe) at the madneſſe of theeues, that ſeeing many hanged euery day for theft, yet without any regarde they continue their practiſe, and

conſider

conſider not their perill. How much the rather ought we to bee amazed at the humour of theſe worldlings, how poſſibly they can bee ſo ſottiſh and franticke, (knowing the vanitie of the world, and the vengeance to come) as to follow the one ſo much, and to feare the other ſo little. The Peacocke is not alwaies tooting on his traine to further his pride, but ſometime he looketh downeward to his legs, though it quaileth his courage: but man ſo delighteth in his pride and vaine glory, that hee hath neuer leyſure to regard his mortality, much leſſe to be moo-

ued

ued thereat. *Xerxes* that mightie Monarch, and Emperour of the Persians (beholding from an high the hugeneſſe of his armie, in ſtrength inuincible, in quality diuers, in number infinite, couering the face of the earth, in whoſe courage and might he had fully repoſed the ſtrength of his kingdome, the ſafegard of his perſon, and glory of his Empire) could not refraine his eyes from teares, conſidering that of all his maruellous multitude that he ſaw, after one hundred yeares, there ſhould not a man be left: And ſhall not we that are Chriſtians, at leaſt wiſe in name (viewing from the

higheſt pinacle of our conceit, our ſelues, our glory, magnificence and renowne, our wealth, our ſubſtance, our beauty, our ſtrength, our friends, and our dignitie, our health, our knowledge, and brauery, wherein we repoſe all our felicity and happineſſe, be nothing moued with due conſideration, that the world paſſeth away, and the concupiſcence thereof, and that we ſhall be reſolued to earth, wherof we are framed, & know not how ſoone? for this is the iudgement of all fleſh, *thou ſhalt die the death*: It tarieth not, the couenant of the graue is not ſhewed to any but as water ſpilt on the ſand, ſo

is

is man ſoone conſumed, and brought to nothing: to day a man, to morrow none: our life paſſeth away like a ſhadow, and vaniſheth into the ayre as ſmoake: as a poſt that paſſeth by, aud tarieth not, as a ſhip that ſayleth with full winde, as a bird ſwift of flight, yea ſwifter then a Weauers ſhittle, or an arrow that is ſtrongly ſhot out of a bow: it is as a tale that is told, or a ſpan in length. For no ſooner are wee borne, but ſtraightwaies we decay, and draw towards an end, ſhewing no token of vertue, but are conſumed in our owne wickedneſſe, and muſt at length appeare

peare before the tribunall ſeate of Chriſt Ieſus, who will bring to light thoſe things which were hidden in darkneſſe, reueale the ſecrets of our mindes, and as a righteous Iudge, yeeld vnto euery man as he hath done in the fleſh good or euill.

The end of all things approacheth, and therefore Saint *Peter* exhorteth vs to be ſober, and to watch in prayer for the day of the Lord is at hand, wherein the heauen ſhall paſſe away with a noiſe, the Element ſhall melt with heate, and the earth ſhall be conſumed with fire. All corruptible things ſhall paſſe, and the works

thereof

thereof ſhall go withall. When as the reprobate ſhall behold the angrie countenance of the Lord aboue to terrifie him, and the infernall pit boyling below, readie to ſwallow him, his ſinnes on the one ſide to cry vengeance againſt him, and the diuels on the other ſide executioners of his iudgement: within, his conſcience to gnaw, and without all the world on fire: Alas, what remaineth for him to doe? to go backward it is impoſſible, to go forward is intollerable. Thē ſhal the iuſt ſtand in great cōſtancie, but the wicked ſhall be inuironed with an vnſpeakable feare, and ſay to the hils, fall vpon vs, and

hide

hide vs from the face of him that ſitteth on the throne, and from the anger of the Lambe: for the great day of his wrath is come.

Neither doth he regard any mans perſon, but ſaith, Though their excellency mount vp to the heauens, and their heads reach to the clouds, yet ſhall they periſh for euer like the dung, and they that haue ſeene them ſhall ſay, where are they? they ſhall flie away as a dreame, and they ſhal not finde them, but they paſſe away as a viſion in the night, ſo that the eye that hath ſeene them ſhall ſee them no more, neither ſhall their place enioy them againe. Their

bread in their bellies will be turned into the gall of Sepents, they ſhall be conſtrained to ſpue out againe their riches that they haue deuoured: yea God ſhall pull them out of their throats, and ſhall be conſtrained to ſucke the galles of Cockatrices, and the tongue of the Adder ſhall ſting them to death, they ſhall pay ſweetly for all that they haue committed: yet ſhall they not be conſumed, but ſtill ſuffer according to the multitude of their deuices, vtter darkneſſe ſhall couer them, and fire that needeth no kindling, ſhall eat them vp.

This is the portion of the wicked,

ked, readie prepared against the day of wrath. So mindfull hereof was Saint *Hierome*, that whether he eate or dranke, or what elſe ſoeuer he did, this ſound did euer ring in his eare, *Ariſe ye dead and come to iudgement*. Likewiſe that ancient and reuerend father *Innocentius Quartus*, was ſo carefull to auoid this vengeance to come, that to ſtirre vp all the powers of his mind with the due conſideration of the vanitie of this world, the veleneſſe of his nature, the ſhortneſſe of his time, the cauſes of ſinne, and the puniſhment for the ſame: hee ſtill imagined to heare a damned ſoule,

anſwering his demaund as followeth.

Dic mihi vas cinerum, quid prodeſt flos facierum.

The demand to the damned ſoule.

Thus Engliſhed.

Thou duſt and clay,
tell me I ſay,
Where is thy beauty fled?
was it in vaine,
or doth it gaine,
Thee fauour with the dead?

Thy houſe ſo hie,
thy pleaſures by:
Thy cattell more and leſſe,
thy land ſo wide,

thy wife beſide,
A ſtranger to poſſeſſe?

Where is thy ſtrength,
become at length,
Thy wit, thy noble bloud,
thy worldly care,
thy daintie fare,
Do thee any good?

The anſwere of the damned ſoule.

I will not faine,
all is but vaine,
There is no foode to find:
no hiew, no health,
no wit, no wealth,
No hope in graue aſsignde.

What wilt thou more,
my goods in ſtore,
My land ſo large and wide?
my glory gay,
my braue array,
Encreaſed haue my pride.

My pride, my paine,
procur'd againe,
My paine, my griefe alas,
my griefe, my griefe,
without reliefe,
My ſenſes doth ſurpaſſe.

My wailing woe,
No man doth know,
No tongue can halfe diſplay:
I freeze, I frie,

excee-

exeeedingly,
Alas and well away.

I weepe, I woile,
I faint, I faile,
I ſtew, I ſtampe, I ſtare,
I die, I die,
eternally,
Farewell, by me beware.

The mightie ſhall mightily be tormented. Wiſd.6.38.

O the deadly corruption of mans nature, that where naturall loue that man beareth to himſelfe pricketh him forward to commit all kinde of wickedneſſe with

greedineſſe : ſhall not naturall feare conſequently, that a man ought to haue for the auoyding of his owne danger, reclaime him to repentance, and ſeeing euery liuing thing naturally abhorreth his owne deſtruction?

The careleſſe Niniuites were moued at *Ionas* his preaching : the deſperate ſouldiers at *Iohn* his menaces: the obſtinate Iſraelites at *Peters* perſwaſion: Yet are we ſo rocked in the cradle of ſecuritie, that let the charmer charme neuer ſo wiſely, we ſtop the one eare with our taile, and the other with the ground (crying peace, peace, when ſodaine deſtruction houe-

reth

reth ouer our heads) and are neuer a whit moued thereat. Wherefore the ancient Fathers, to waken vs out of this deadly Lethargie, haue written very large volumes, and long discourses: so likewise to the same end and purpose, *S. Augustine* sometime Bishop of Hippo, a man of God, endued with his spirit, in greater measure then any man hath beene (in my iudgement) since the Apostles time, amongst the ancient Fathers had alwaies in greatest admiration, for his singular knowledge and sincerity of life. A bright burning torch in the Tabernacle of God, though subiect to infirmi-

ties

ties, & somwhat infected with the time: yet being read with iudgement, a singular instrument no doubt to set forth the gladsome light of the glorious Gospell, (as from the face of Christ Iesus) hath written this little booke in Latine, intituling the same rightly, *Speculum peccatoris*. A cleare Cristall in deed, and a liuely looking Glasse for all men liuing, perfectly to view themselues, and their imperfection therein; which being daily practised, and duly performed, may serue by the grace of God, and his assistance, to make them neither idle, nor vnfruitfull in the knowledge of themselues

and

and of our Lord Ieſus Chriſt; but ſtrong as *Sampſon*, wary as *Dauid*, and wiſe as *Salomon*. The ſame booke (for the benefite of the Engliſh Reader) haue I tranſlated faithfully, and truly to my great trauell quoted with Scriptures; which is the touchſtone of truth, and the brightneſſe of the euerlaſting light, and the vndefiled mirror of the Maieſtie of God, from whence this little Glaſſe hath borrowed his brightneſſe, as the Moone doth from the brightnes of the Sun, and likewiſe imparteth the ſame vnto the beholders to their exceeding comfort. Wherfore accept it willingly, view the

ſame diligently, and reforme thy ſelfe preſently.

The end thereof is to know thy ſelfe thereby, and not to be otherwiſe in thine owne conceit, but to feare the Lord, and eſchew euill: for he is a iuſt and terrible God, ſeuerely puniſhing the careleſſe, the ſlothfull, and the carnall Chriſtian, that maketh Chriſtianity but an outward profeſſion, and his liberty a cloke to couer his lewdneſſe. Beguile not thy ſelfe, God is not mocked, neither ſhal vnrighteouſneſſe inherit his kingdome. For if God ſpared not the Angels, his ſpirituall meſſengers, but for their ſinnes caſt them downe to Hell,

and

and deliuered them to the chaines of darkneſſe to be kept vnto damnation: nor *Adam* our father, the Image of his Deitie, but for once tranſpaſſing pronounced death againſt him. If *Moſes* and *Aaron* the mirrors of godlines, for doubting onely, at the water of Meriba, were vtterly excluded from the land of promiſe. If all the Tribe of *Beniamin* ſo furthered of their brethren, ſo fauoured of God, ſo firmely ſetled in the heart of Iewrie, for the onely abuſing of a Leuites wife, were miſerably ſlain with the edge of the ſword, men, women, and children (ſixe hundred excepted) by the Lords appoint-

pointment, their Cities razed, their cattell consumed, their houses burnt vp, and their land left desolate. If *Saul* the Lords chosen endued with his Spirit, for one trespasse committed, was diuested of his Kingdome, degraded of his dignitie, spoyled of his Spirit, giuen ouer to Sathan, himselfe to the sword, his children to the gallowes, and his house committed to vtter destruction. 2. *King.* 21. 7.8.8.

If *Dauid* the dearling and faithfull friend of God, could not escape punishment for his sinne committed, but felt grieuously what it was to fall into the hands

of

of the Lord, for all his former integrity: what art thou to looke for that walloweſt in filthy and abhominable wickedneſſe, and drinkeſt iniquitie, as it were water: for the which thing ſake, the wrath of God commeth vpon the children of diſobedience? Shall not the reiection of *Cain*, the drowning of the world, the burning of Sodome, the ſinking of *Corah* and his companions, the puniſhment of Iſrael, the captiuitie of Iudah, the ſubuerſion of the Temple, the ſlaughter of *Nadab*, the fall of *Ananias*, the conſumption of *Herod*, nor the miſerable maſſacre of Iſraels poſteritie

ſteritie moue thee to amendment, but muſt needs abuſe the patience, and the long ſuffering of God, not knowing that his bountifulneſſe leadeth thee to repentance? Thou, thou (I ſay) that for the hardneſſe of thy heart canſt not repent, heapeſt to thy ſelfe wrath againſt the day of Anger. Wherefore take heede in time, leſt with *Eſau* thou repenteſt too late, and findeſt no fauour, though thou ſeeke it with teares.

Make no long tarrying to turne vnto the Lord, put it not off from day to day: for ſodainly ſhall his wrath come, and in the time of vengeance he ſhall deſtroy thee.

The

The Axe is laid to the roote of the tree, and euery tree that bringeth not forth good fruite, ſhall bee hewen downe, and caſt into the fire. Repent therefore preſently, and bring forth fruite worthie of repentance, confirme thine election, and finiſh thy ſaluation with feare and trembling. The day of the Lord is at hand. Let vs therefore be ſober and watch continuing in prayer, that we may be made worthy to eſcape ſo great a vengeance, that when the Lord himſelfe ſhal deſcend from heauen with a ſhout, and with the voice of the Archangell, and with the trumpet of God, and the dead in

him ſhall ariſe, we may be caught in the ayre, euen to continue with him. To wl[illegible] with the Father, and the holy Ghoſt, three perſons, one onely, wiſe, euerlaſting, immortall, and inuiſible God, be honour and glory for euer and euer.

Farewell in him that we hope to behold in the ayre, to our exceeding great comfort.

W. P.

A GODLY PRAYER FOR the Morning.

O Lord prepare our hearts to prayer.

ETernall God, giuer to them that want, comforter to them which suffer, and forgiuer to them which repent: we haue nothing to ren-

him ſhall ariſe, we may be caught in the ayre, euen to continue with him. To wl[illegible] with the Father, and the holy Ghoſt, three perſons, one onely, wiſe, euerlaſting, immortall, and inuiſible God, be honour and glory for euer and euer.

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ETernall God, giuer to them that want, comforter to them which suffer, and forgiuer to them which repent: we haue nothing to ren-

der thée but thine owne. If we could giue thee our bodies and soules, they should be saued by it, but thou wert neuer the richer for them. All is our dutie, and all of vs cannot performe it: therefore thy Sonne died, and thy Spirit descended, and thy Angels guide, and thy Ministers teach to helpe the weakenesse of men. All things call vpon vs to call vpon thée, and we are prostrate before thee, before wé know how to worship thée: euen since we rose we haue tasted many of thy blessings, and thou hast begun to serue vs before we begin to serue thée. Why shoul-

dest

deſt thou beſtow thy health and wealth, and reſt, and liberty vpon vs more then other: we can giue no reaſon for it, but that thou art mercifull. And if thou ſhouldeſt draw all backe againe, we haue nothing to ſay, but that thou art iuſt. Our ſinnes are ſo grieuous and infinite, that we are faine to ſay with Iudas, I haue ſinned, and there ſtop, becauſe we cannot reckon them. All things ſerue thée, as they did at the firſt, onely men are the ſinners in this world. Our heart is a rot of corruption, our eyes are the eyes of vanitie, our eares are the eares of folly, our

mouthes are the mouthes of deceit, our hands are the hands of iniquity, and euery part doth dishonour thée, which would be glorified of thée. The vnderstanding which was giuen vs to learne vertue, is apt now to apprehend nothing but sinne: the will which was giuen vs to affect righteousnesse, is apt now to loue nothing but wickednesse: the memory which was giuen vs to remember good things, is apt now to kéepe nothing but euill things. There is no difference betwéene vs and the wicked, we haue done more against thée this wéeke, then we haue done for

thée

thée since we were borne, and yet we haue not resolued to amend: but this is the course of our whole life, first we sin, and then we pray thee to forgiue it, and then to our sinnes againe, as though we came to thée for leaue to offend thée. And that which should get pardon at thy hands for all ỹ rest, (that is our prayer) is so ful of toyes and fancies, for want of faith & reuerence, that when we haue prayed, we haue néed to pray againe that thou wouldst forgiue our prayers, because we think least of thée when we pray vnto thée. What father but thou, could suffer this con-

tempt, and be contemned still: Yet when we thinke vpon thy Sonne, all our feare is turned into ioy, because his righteousnesse for vs, is more then our wickednes against our selues. Settle our faith in thy beloued, and it sufficeth for all our iniquities, necessities, and infirmities. Now Lord, we go forth to fight against the world, the flesh, and the diuell, and the weakest of our enemies is stronger then we: therefore we come vnto thee, for thy holy spirit to take our part, that is, to change our minds and wils, and affections which we haue corrupted, to re-

moue all the hinderances which let vs to serue thée: and to direct all our thoughts, spéeches, and actions to thy glory, as thou hast directed thy glory vnto our saluation. Although we be sinners (O Lord) yet we are thine, and therefore we beséech thée to separate our sinnes from vs, which would separate vs from thée, that we may be ready to euery good, as we are to euil. Teach vs to remẽber our sins, that ỹ maist forget them, & let our sorrow here, preuent the sorrow to come. We were made like thée, let not flesh & bloud turne ỹ Image of God to ỹ Image of Satan: our foes are thy

foes

foes, let not thine enemies pre-
uaile against thee to take vs
from thée: but make thy word
vnto vs, like the starre which led
vnto Christ: make thy benefits
like the pillar which brought to
the land of promise: make thy
crosse like the messenger which
compelled guests vnto the ban-
quet; that we may walke before
men like examples, and alway
loke vpon thy Sonne, how he
would speake and do, before we
speake or doe any thing.

Kéepe vs in that feare of thy
Maiestie, that we may make
conscience of all that we doe, and
that we may count no sin small
but

but leaue our lying, and ſwea-
ring, and ſurfeiting, and coue-
ting, and boaſting, and ſlanting,
and inordinate gaming & wan-
ton ſporting, becauſe they draw
vs to other ſinnes, and are for-
bidden as ſtraightly as other.
Let not our hearts at any time
be ſo dazeled, but that in all
temptations, we may diſcerne
betwéene good and euill, be-
twéene right & wrong, betwéene
truth and errour: and that we
may iudge of all things as they
are, and not as they ſéeme to be:
let our minds be alwaies ſo oc-
cupied, that we may learne ſome
thing of euery thing, and vſe all
thoſe

those creatures as meanes and helps prepared for vs to serue thée. Let our affections grow so towards one another, that we may loue thée as much for the prosperity of other as if it were our own: let our faith, & loue and praier be a way so ready to goe vnto thée for our helpe, that in sickness we may find patience, in prison we may find ioy, in pouertie we may finde contentment, and in all troubles we may find hope. Turne all our ioyes to the ioy of the holy Ghost, and all our peace to the peace of conscience, and all our feares to the feare of sinne, that we may loue righteousnesse,

ouſnes, with as great good wil as euer we loued wickednes: and go before other in thankfulneſſe towards thée, as far as thou goeſt in mercy towards vs before thẽ, taking all that thou ſendeſt as a gift: and leauing our pleaſures before they leaue vs, that our time to come may be a repentance of the time paſt, thinking alway of the ioyes of heauen, the paines of hell, our owne [illegible]ch, and the death of thy Son vs. Yet Lord let vs ſpeake once againe like Abraham, one thing more we will begge at thy hands, our reſolutions are variable, and we cannot performe

our

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[illegible]h, and the death of thy Son
[illegible]s. Yet Lord let vs ſpeake once againe like Abraham, one thing more we will begge at thy hands, our reſolutions are variable, and we cannot performe
our

our promises to thee: therefore settle vs in a constant forme of of obedience, that we may serue thee from this houre, with the duties which the world, the diuell, and the flesh, would haue vs deferre vntill the point of death. Lord we are vnworthie to aske any thing for our selues, yet thy fauour hath preferred vs to be petitioners for other: therfore we beseech thee to heare for them, and them for vs, at thy Sonne for all. Blesse the vniuersall Church, with truth, with peace, and thy holy discipline. Strengthen all them which suffer for thy cause, and let

them

them see the spirit of comfort comming towards them, as thy Angels came to thy sonne when he was hungrie.

Be mercifull vnto all those that lie in anguish of conscience, for remorse of their sins: as thou hast made them examples, so teach vs to take example by them, that we may looke vpon thy Gospell to kéepe vs from despaire, and vpon thy law, to kéepe vs from presumption. Prosper the armies which fight thy battailes, and shew a difference betwéene thy seruants and thy enemies, as thou didst betwéene the Israelites and Egyptians,

that

that they which ſerue thée not, may come to thy ſeruice, ſéeing that no God doth bleſſe beſides thée. Make vs thankfull for our peace, whom thou haſt ſet at liberty, while thou haſt laid our danger vpon others, which mighteſt haue laid their dangers vpon vs. And teach vs to build thy Church in our reſt, as Salomon built thy temple in his peace. Haue mercy vpon the ſinfull land, which is ſicke of long proſperity: let not thy bleſſing riſe vp againſt vs, but indue vs with grace as thou haſt with riches, ý we may go before other Nations in religion, as we goe

before them in plenty: giue vs such harts as thy seruants should haue: that thy will may be our will: that thy law may be our law: and that we may seeke our kingdome in thy Kingdome. Giue vnto our Prince a princely heart, vnto our Counsellors the spirit of counsel, vnto the Iudges the spirit of iudgement, vnto our Ministers the spirit of doctrine, vnto our people, the spirit of obedience: that we may all retaine that communion here, that we may enioy the communion of Saints hereafter.

Blesse this family with thy grace and peace, that the Rulers

thereof may gouerne according to thy word, that the seruants obey like the seruants of God, and that we may all be loued of thée. Now Lord we haue commenced our suite, our vnderstanding is weake, and memory short, and we vnworthy to pray vnto thée, more vnworthy to receiue the things which we pray for; therefore we commend our praiers and our selues vnto thy mercy in the name of thy beloued Sonne our louing Sauiour, whose righteousnesse pleadeth for our vnrighteousnesse.

Our Father which art, &c.

A comfortable ſpeech for a ſicke man.

BEloued, I maruaile not that you haue paine, for you are ſicke; but I maruell that you couer it not for offence, becauſe the wiſedome of a man is to bite in his grieſe, and alwaies to ſhew more comfort in God, then paine in ſuffering. Now God calleth to repetitions, to ſee whether you haue learned more conſtancie then others: if ſickeneſſe be ſharpe, make it not ſharper with frowardnes, but know this is a great fauour to vs

when we die by sickneſſe, which maketh vs readie for him that calleth vs: now you haue nothing to thinke vpon but God, and you cannot thinke vpon him without ioy: your griefe passeth, but your ioy will neuer passe. Tell mee (patient) how many stripes is heauen worth? Is my friend only sicke in the world, or his faith weaker thē others? You haue alwaies prayed, Thy will be done, & now are you offended that Gods will is done? How hath the faithfull man forgotten that all things (euen death) turne to the best, to them that loue God? Teach the happy (O

Lord)

Lord) to ſee his happineſſe through troubles. Euery paine is a preuention of the paines of hell, and euery eaſe in paine is a fore-taſte of the eaſe, and peace, and ioyes in heauen. Therefore remember your owne comforts to others before, and be not impatient, when there is moſt need of patience, but as you haue euer taught vs to liue, ſo now giue vs an example to die, and deceiue Satan as Iob did.

BEHOVLDE YOVR GLORY

THE GLASSE OF VAINE GLORY.

O that they were wise, vnderstood this, and would prouide prudently for the latter end. Deut. 32. 29.

CHAP. I.

How profitable this Glasse is to the faithfull beholders thereof.

FOr asmuch as wee are trauellers on the high way of this transitorie life, and our daies passe away like a shadow, we had great n eed continually to reco unt

recount that, that the frailty and weakneſſe of our nature vrgeth vs ſo often to forget: whereof Almighty God (fauouring our preferment) hath by his holy ſeruant *Moſes* aduertiſed vs, in theſe few words following: Oh that they were wiſe, &c. whereby we may eaſily ſee and perceiue what he requireth at our hands, and how we may ſhunne and auoide the danger of death, if we obſerue his heauenly aduiſement, that he himſelfe (in mercy) wiſheth vs to follow, ſaying; *O, that they were wiſe, &c.* O profitable, happy, and heauenly counſell, that may ſerue the faithfull as a Glaſſe of vaine glory,

glory, a ſafegard againſt ſinne, and a perfect pathway to life euerlaſting, faithfully deliuered vnto them by the ſame words: *O, that men were wiſe, &c.* O wholeſome leſſon of our ſweete Sauiour, wherehence wee receiue inſtruction to wiſedome, a caueat to continency, a precept to prouidence, a rule of righteouſneſſe, a remorſe of conſcience, and an atchiuement vnto heauenly graces, through Ieſus Chriſt our Lord. And therefore, he ſaith; *O that they were wiſe, &c.* Oh the wonderfull goodneſſe of our Creator, the infinite loue of our Redeemer, and the exceeding com-

fort

fort of our ſweet Sanctifier! wee wicked, negligent, and vnprofitable ſeruants, that by our owne demerits, haue rather deſerued death then life, (behold) are now inuited to ſaluation by God himſelfe, that pardoneth our iniquities, and worketh in vs all in all; who then vnleſſe he were a meere reprobate, giuen vp to vile affections, paſt feeling, to worke wickedneſſe with greedineſſe, hearing theſe moſt louing wiſhes of our good God, and well weighing the ſame, would not moſt vehemently reioyce inwardly, and be more glad then his tongue were able any way to expreſſe the ſame, to

ſee

ſee what great care and ſingular regard the Almighty God, King of the heauens, Lord of Angels, and Creator of all things, hath to vs ward, that are conceiued in ſin, borne in iniquity, poore, wretched and miſerable ſinners, hauing our conuerſation, according to the courſe of the world in the luſt of our fleſh, enemies to God, and by nature the children of wrath and diſobedience? And therefore ought wee likewiſe to haue a ſpeciall care that aboue all things we may obey his will diligently, imbrace it dutifully, and to the very vttermoſt of our powers, fulfill the ſame effectually: otherwiſe,

wiſe, if we do not ſo, there remaineth an euerlaſting woe, and miſery vnto vs pronounced by the Apoſtle, ſaying, *We are of all men moſt miſerable, &c.* In vaine truely, and to no purpoſe doe we embuſie our ſelues, to obey the Lord in any thing, vnleſſe that firſt vnfainedly we hate thoſe things (from the bottome of our hearts) that we know to be loathſome and hatefull vnto him: and contrariwiſe heartily hold and truly embrace ſuch things as we perceiue to be both pleaſant and acceptable in his ſight. Wherefore heartily and humbly is our heauenly Father to bee continually

called

called vpon of vs, in the name of his beloued Sonne Christ Iesus, that he would vouchsafe to worke in our hearts a liking of his will, and a loathing of wickednesse: still reaching his helping hand to vs, in his might to performe that, that in mercy he exhorteth vs vnto, saying. *O that they were wise, &c.*

A Prayer wisely and prudently to meditate vpon the latter end, and life to come.

O Eternal God, father of our Lord Iesus Christ, wee thy humble seruants, entirely beseech thy

thy diuine maiesty mercifully to accept the petitions of thy humble suppliants: and grant vs the measure of thy heauenly wisedome, that wee may rightly weigh, and duely consider that happy state and blessed condition, whereof thou hast promised to make them partakers, which serue, feare and loue thée.

But forasmuch as wee are neither able to beléeue thy promises, nor to obey thy precepts, without a speciall blessing and grace from thée, we beséech thee to imprint and impresse in our hearts, the knowledge of thy truth, and grant vs graciously

power from aboue, to the prac-
tise of thy will, that beléeuing
thy promises, we may fulfill thy
precepts, as may be acceptable
in thy sight.

And forasmuch as thy fatherly
care and merciful goodnesse doth
alwaies watch ouer vs, through
sundrie exhortations, diuers in-
citements, and manifolde pro-
uokements, stirring and prick-
king vs vp to the due considera-
tion of things to come, which
thou hast prepared for them
which loue thée: Giue vs grace
for Iesus Christs sake, to be o-
bedient vnto the same.

But such is our dulnesse that
we

we cannot perceiue, such is our obliuion and forgetfulnesse that we doe not remember, such is our carelesnesse, that we often neglect the things ỳ appertaine vnto our peace: open therefore (O gracious Lord) the eyes of our minds, that we may see, remoue our forgetfulnesse, that we may remember, and vtterly abandon and abolish all careless security farre from vs, that we may print deeply in our harts thy heauenly promises, that we may beare in memory, the blessed estate of the time to come, and may prudently consider of the latter end. And seeing we cannot

addresse

addresse our selues to any point of Christian dutie without thee, who worketst in vs both the will and the déed, according to thy good pleasure, therefore (good Father) teach thou vs thy waies, and wée will walke in thy truth, knit thou our hearts vnto thee, and wée will feare thy name, that being from thy Spirite taught what is vice, what is vertue, what is wrong, and what is right, what is euill, and what is good, by the renouncing of the one, and the imbracing of the other, wee may serue thee all the daies of our life in holinesse and righteousnesse, as shall be

A prayer concerning the

acceptable in thy ſight, through Ieſus Chriſt our Lord, Amen.

A Prayer for the knowledge of Gods holy word.

O Lord God, and our moſt gracious Father, whoſe onely word is very truth, and the word of truth, whoſe law is perfect, conuerting the ſoule, whoſe teſtimony is ſure, and giueth wiſedome vnto the ſimple, and whereby the man of God is made abſolute and perfect vnto euery good worke: direct we beſeech thee vs thy ſeruants therby, that we may walke circumſpectly,

ly, not as fooles; but as wise be-
fore thee. And forasmuch as thou
hast ordained that thy word to be
the cleare mirrour and Christall
Glasse, wherein we may perfect-
ly behold our owne vanity, and
view the imperfections of our
mortality, grant vs grace so to
looke thereinto, that we may dai-
ly more and more blot out our
naturall blemishes, and by thy
Spirit cleansed from all filthi-
nesse of the spirit, and the flesh,
may finish our sanctification in
thy holy feare, through Jesus
Christ, our onely Lord and Sa-
uiour, Amen.

CHAP. II.

The neceſsitie of this Glaſſe by the example of Sampſon, Dauid *and* Salomon.

WEigh (welbeloued) this Leſſon that thou readeſt: for the due conſideration hereof, is the pulling downe of pride, the extinguiſhing of enuie, the medicine of malice, the flight of fleſhly luſt, the gall of vaine glory, an entrance vnto diſcipline, a hauen vnto holineſſe, and the neere way (though narrow) that leadeth to life euerſting

sting, purchased vnto vs by Christ our righteousnesse, & therefore he saith; *O that they were wise, &c.* But that too too few attaine to perfect wisedome, and true vnderstanding in deed, before whose eyes the knowledge of their frailtie, the corruption of their nature, the remembrance of their sinnes, the meditation of their death, or the carefull consideration of their owne danger, is still in fresh memory: how profitable then is this Glasse of vaine glory? that leadeth thee directly to perfect wisedome and true holinesse, without the which no man shall see God. For assure thy selfe, that if thou

faithfully, and often viewest thy ſelfe herein, thou ſhalt become ſtronger then *Sampſon*, warier then *Dauid*, and wiſer then *Salomon*. For they neglecting to behold themſelues in this Glaſſe of vaine glory, ranne headlong into their filthy and carnall deſires, without caſting of perils, or doubt of any future inconuenience, but became partners of folly to all the world. VVhereby wee may learne thus much, that if ſuch men, endued with ſo great wiſedome and courage, ſuſtained ſo great a foyle: wee ought with all endeauour warily to walke, being of our ſelues ſo weake and ſo ignorant.

For

For the fall of theſe three notable Champions is left written, and recorded for our learning, not to that end and purpoſe, that it ſhould be vnto any an occaſion of ſinne, to commit the like folly: but a mirrour rather, thereby to be the more warie and vigilant, and to take the better heede by other mens harmes: that wee truſt not too much (as they did) to our owne ſtrength, or preſume too farre in our owne wiſedomes: But that wee be alwaies fearefull, alwaies watchfull, alwaies ſober, and neuer forgetfull of our owne mortalitie. For they that negligently

and looſely regard theſe things, are in truth and deede, neither wiſe, nor any waies conſideratiue, but thruſt themſelues like brute beaſts (in whom there is no vnderſtanding) headlong into their own vtter ruine & deſtruction. Therfore God himſelfe (to the end that we ſhould not be careleſſe & drowſie but rather that our minds ſhould be alwaies vigilant and careſull for the attaining of true wiſedome) willeth our welfare, and warneth vs to warineſſe, by theſe words that follow: *O that they were wiſe, &c.* Wherefore it is our part likewiſe, carefully to conſider the ſame, and with the inward eye of reaſon,

reason, not sleightly, but seriously view this mirrour of misery, and weigh well the waight of so wholesome an admonition. For euen as frankencense yeeldeth no smell vnlesse it be in the fire orderly broyled: so sauoureth no part of Scripture, vnlesse it be first to the heart of man duly digested.

A Prayer duely to meditate in the Law of God, the mirrour and Glasse of worldly vanity.

FOrasmuch (O most mightie and most mercifull Father) as the continuall meditating in thy holy and sacred word maketh men

men wise vnto saluation, for which cause the iust and righteous man therein museth, and is exercised day and night: and sith the due and diligent consideration both thy marueilous mercies: and also of our manifolde miseries, is most profitable: For that by the one we are caused to raise vp motions of thankfulnesse vnto thee for thy goodnesse, and by the other we are stirred vp to prayer though our necessities; grant vs grace from aboue, that wee alwaies trayned vp in thy word, may euermore bee profitably exercised in thy will.

and

neceſſitie of this Glaſſe.

And ſeeing thy ſacred word is a Lanthorne vnto our feete, and a light vnto our pathes, our ſpirituall ſword againſt Sathan the Diuell, and the onely meane whereby we come to the knowledge of our ſinnes, inſtruct vs therein graciouſly we beſeech thee, that we may be filled with knowledge, and ſpirituall vnderſtanding, that therein growing daily more and more, wee may come to a perfect knowledge of our owne frayltie, and true vnderſtanding of endleſſe felicitie, and ſo finally be made partakers of Eternall glory.

Wle

We confesse (O deare Father) that which wretched and wofull experiẽce otherwise wold wring and wrest from vs, namely, that many through ignorance of the Scriptures, neglect of thy word, and contemning thy Law (the perfect mirrour of vanitie) run on headlong from one sinne to another, and commit wickednesse euen with greedinesse: thereby plunging themselues ouer head and eares, in the bottomlesse pit of finall perdition: and we thy seruants through like folly fall daily into manifolde iniquities, whereby not onely thy blessed name is dishonoured by vs, but

thy

thy wrathfull indignation kindled against vs: grant vs therefore euermore to hold fast thy fatherly counsell deliuered by thy Prophet: That we may be wise, and vnderstand, and prouidently consider the latter end. That is, that we may euermore remember, and continually record and recount those heauenly ioyes which neither eye hath séene, nor eare heard, nor mans heart conceiued, which thou hast prepared for them that loue thee. Of which ioyes make vs partakers, not for our owne merites, but of thy méere mercy through Iesus Christ our one-

ly

A Prayer concerning the
ly Lord and Sauiour, Amen.

A Prayer to know the misery and
shortnesse of mans life.

O Lord God, our most gracious and heauenly Father, we thy seruants, entirely desire thy mercifull goodnesse, fauourably to behold vs from aboue, that in as much as thou hast made the time of our pilgrimage, both short and miserable, it might please thee to teach vs the shortnesse and misery of our time, that through due consideration thereof, we may heere so set our affections vpon heauenly

things

things, that in the life to come, we may be made Citizens of the Saints, and of the houshold of God, and may be raised up together, and made to sit together in heauenly places in Christ Jesus: grant this O mercifull Father, through Jesus Christ our Lord, Amen.

O that they were wise, vnderstood this, and would prudently prouide for the latter end. Deut. 32.29.

As thou art, I once was.
As I am, thou shalt be.

CHAP. III.

A view of mans miſerie, and ſhort continuance.

BEhold, beloued in the Lord, three things deliuered vnto vs hereby: to wit, *knowledge, vnderſtanding and prouidence*, whereby it is apparant, that God would haue vs to know, to vnderſtand, and to prouide for our departure. But firſt to know: what? this our life to be both dangerous and ſhort, ſtuffed with miſeries, ſubiect to vanities, defiled

with ſinne, corrupt with deſire, and euer ſliding towards an end: for there is no defence againſt the graue: that the more ſlippery, vncertaine, and miſerable this life appeareth, it might the rather be contemned, for loue and longing that we ought to haue vnto that life that neuer ſhall haue ending.

Likewiſe God wiſheth vs well to vnderſtand: what? our owne eſtate: that *As naked we came out of our mothers wombe, ſo naked we muſt returne againe*: for as earth we are, to earth eftſoones we are to be conuerted.

With nakednesſe and weeping we beganne our Interlude: with paine

paine and vexation are our parts continued, and now with griefe and sorrow must wee take our farewell.

So is our beginning lamentable, our continuance wretched, and our departure grieuous: for the onely remembrance of death is most grieuous, and bitter to a man that liueth at rest in his possession, and hath prosperitie in all his affaires: yet is the ordinance and decree of the Lord ouer all flesh.

Wherefore vnderstand thy selfe, during thy small abode in this vale of miserie, to be heere a sojourner, and no Citizen, a wai-

faring man, in continuall warfare, needy, poore, beggerly, weake, sickly, and miserable, and of no continuance. Then art thou happie, if thou well vnderstand thine owne estate aright, by this heauenly aduisement, and engraue it in thy heart, euer to continue, obseruing also this rule of righteousnesse (that followeth) faithfully:

Viue Deo gratus, toto mundo tumulatus:
Crimine mundatus, semper transire paratus.

Liue vnto God a thankfull wight,
but to the world die.
Cleanse thee from sin & vaine delight, euer ready hence to flie.

O blessed is that man whose heart still watcheth in this contemplation, carefully considering how to be wise indeed, how to vnderstand aright, and prudently to prouide against the day of wrath.

Wherefore pray with the Prophet, and say; *Lord, let me know my end, and the number of my daies: that I may be certified how long I haue to liue.* Psal. 39. 5.

O profitable prayer, O heauenly harmony, and request most requisite! for hereby the holy Prophet craueth not curiously to know the secret times and seasons that our heauenly Father, euerla-

ſting and onely wiſe, hath reſerued to his owne proper knowledge: but that he might perfectly perceiue, and know as he ſhould his owne eſtate and condition, viz. himſelfe to be a meere ſtranger, a gueſt, a trauellor in this his ſorrowfull baniſhment, and painfull pilgrimage, a man weake, wretched, and of no continuance.

O then that man would know: what? his ſinne and wickednesſe committed, how hurtfull they be: as the Prophet *Ieremie* witneſſeth, ſaying: *Know how euill and how hurtfull it is for thee to forſake the Lord thy God*, Iere. 2. v. 17. Euill in offence, & hurtfull in puniſhment.

O that man would vnderſtand: What? his eſtate how vaine it is, as recordeth the Preacher, ſaying: *Vanitie of vanities, and all is but vanitie*, Eccle.1.2.

And againe, *O that man would prouide*: *What*? prouide (I ſay) with *Ioſeph* for the barrenneſſe to come, and for the daies wherein thou ſhalt ſay, *I haue no pleaſure in them*, following the wiſe mans rule that ſaith, *In all thy work, whatſoeuer thou doſt, remember the end, and thou ſhalt neuer doe amiſſe*, Syrac.7.59.

Certainely, if thou diddeſt well conſider the vncertainty of thy life, and how farre thou art

from faithfull repentance, and true Christianitie indeede, for all thy glorious shew, thou wouldest happily endeuour thy self to watch in thy ward, prudently prouiding for thy end and finall departure, yea possibly forget thy pomps, thy pleasures, thy vanities, thy fleshly lustes, and filthy desires, in consideration of the immiuent perill, and dreadfull danger that houereth ouer thy head, to cut asunder thy vital breath, and to pay the interest of sinne with the reward of death. Wherefore be wise, for he proueth himselfe wise indeed, that so thinketh of punishment before it commeth, that hee may auoide the

the danger thereof, whenſoeuer it falleth.

A Prayer to obtaine wiſedome by the due conſideration of mans miſerie and ſhortneſſe of life.

O Mightie and merciful Father, Creator of heauen and earth, who haſt by thy mightie power made all things of nought, and haſt made man, touching the bodie, of ſlime and red earth; touching his ſoule, after thine owne ſimilitude and likeneſſe, both in reſpect of excellency of perfection, and abſolute righteouſneſſe, wherein thou

thou hast made him, and in regard of immortality of soule, wherwith thou hast indued him: whō thus made, thou hadst placed in Paradise, the onely place of sounde delight and perfect pleasure: But therein mans misdeeming himselfe, and falling into the disobedience of thy wil, through his transgression he hath brought death and misery vpon himselfe, and vpon his posterity.

Which misery iustly vpon vs by thee inflicted for the fall of Adam, in whom we all fell, as we feele, so we confesse before thy Maiestie to day. For we see by daily experience, the shortnesse

of

of our daies, the vncertainty of our life, and the manifold miseries whereunto for sinne we are subiect. For man that is borne of a woman, hath but a short continuance, and is full of miserie. Yea, his daies are as the grasse, and as the flower of the field, so flourisheth he. Thus is man subiect vnto vanity, and his life replenished with misery: teach vs therefore, O gracious Father, so to number our daies, that we may apply our heartes vnto wisdom, giue vs grace so to record & recount with our selues the shortnesse of our life, the miseries of our mortall condition,

and

and the vanity wherunto we are subiect, that we may grow vp in heauenly knowledge, & finish our sanctification to the honour of thy blessed name, and to the endlesse comfort of our owne soules through Iesus Christ our Lord and Sauiour. Amen.

A Prayer for grace alwaies to meditate and remember the day of our dissolution & departure out of this world.

O Eternall, and most mighty God, thou searcher & trier of the heart & reines, vnto whom all things are naked and nothing is secret, who seest our ignorance,

and

and rightly viewest the dulnesse of our harts; send downe thy heauenly spirit from aboue, illuminate the darknes of our vnderstanding, graft in our minds thy heauenly knowledge, that we euermore meditating & remembring the day of our dissolution & departure out of the flesh, may with watchful and wakeful eies alwaies prepare our selues thervnto, and with all carefulnes expect the appearing of our blessed Lord & Sauiour Iesus Christ, to whom with thee (O Father) and with thy holy Spirit, be praise in the great congregation of the Saints, now and for euermore. Amen.

To

CHAP. IIII.

To remember the end, and to prouide for the same.

THerefore, sayest thou, I yeeld, and would willingly relie vpon the sound aduice of the Almightie, to the ende I might both know, vnderstand, yea, and likewise prouide for my departure, if I knew to attaine therevnto.

Then heare the graue and pithy counsell of the Wise man, that saith; *In all thy works, remember*

ber the end, &c. Syr. 7. 36. For the only remembrance of the end, is a bridle and a collar of the wild and vntamed fleſh of man, as followeth fitly in the Latine rime:

Non melius poterit caro luxurioſa domari,
Quam bene qualis erit (poſt mortem) remeditari.

Thus Engliſhed.

No better meane to tame the fleſh
that wanton is, and bold,
Thẽ wel to weigh, what it ſhal be,
once dead and laid in mould.

And if thou haſt ſuch continu-

all

all meditations, thou shalt be the happiest amongest a thousand, yea, all generations shall call thee blessed.

A Meditation is a dotation or endowment of the godly minde: but the minde is neuer better endowed, then when it is furnished with the treasure of prouidence.

We reade that *Argus* had his head enuironed with an hundred watching eyes, signifying thus much vnto vs: hee was euery way endued with great wisedome and singular discretion. Therefore if a Pagane and Heathen man (by the Poets report) so excelled in

the atchieuement of wiſedome and prudence: how much the rather ought a Chriſtian man to bee well furniſhed with prouidence and circumſpection? Bee thou therefore an other *Argus*, nay more weary then hee, more wily then hee, more watchfull and more circumſpect then hee, that thou mayeſt learne to be wiſe, to vnderſtand, and finally to prouide for thy end, and laſt departure.

A Prayer to be prepared againſt death and iudgement to come.

FOraſmuch (O heauenly Father) as the remembrance

of our end is a bridle vnto sin, and the meditation of our future condition and estate to come, a restraint vnto iniquitie, we humbly beseech thee, that the remembrance of death, the day of iudgement, the paines of hell, and the ioyes of heauen, may bee euermore before our eyes, that wee knowing the certaintie of death, and the vncertaintie of the day and time therof, and duely considering the terrour of the Lord against the wicked, and his fearefull iudgement against all workers of iniquitie, may so mortifie our sinfull members vppon earth,

and crucifie our fleshly desires in these our mortall bodies, that when we shal appeare before the tribunall seate of Christ in glorious iudgement, wee may bee thought worthy to escape the punishment of the wicked, and being presented blamelesse before the presence of his glory with ioy, wee may heare that comfortable voyce of our blessed Lord and Sauiour, which shall there sound out vnto vs and all the Saints, Come yee blessed of my Father, receiue the Kingdome prepared for you, from before the foundation of the world: grant vs O gracious Father,

through

againſt the feare of Death.
through the mediation of thy onely Sonne and our onely Sauiour Ieſus Chriſt, Amen.

A Prayer againſt the terrour of death, and to repoſe our hope of ſaluation onely in God.

O Lord, moſt holy, moſt gracious, and moſt righteous, forasmuch as the remembrance of death, is dreadfull and fearefull vnto the wicked, who haue their hope and their happineſſe, their comfort, and their conſolation, their pleaſure, and their paſtime in worldly vanities, whoſe hearts and

reines are farre from thee, grant vnto vs O gracious Father, we entirely desire thy fatherly goodnesse, that we renouncing all worldly confidence, may in life and death so relye on thee, that neither sicknesse nor health, neither prosperitie, neither aduersitie, neither wealth, nor woe, neyther things present, neyther things to come, neyther height, neyther depth, neyther any other creature, may be able to remoue vs from thy fatherly loue, and that we being shielded vnder the wings of thy fatherly protection, may bee shadowed from all feare and

danger both of bodie and soule, through Jesus Christ our Lord and Saviour, Amen.

CHAP. V.

How fearefull is the houre of death: and how profitable is the remembrance thereof.

ND if you aske, What is that finall end, that thou ſo carefully art to cõſider; I anſwere, It is that dreadfull and gaſtly houre wherin thy wretched carkaſſe ſheadeth forth his ſeely and ſorrowfull ſoule, with feare and trembling.

Beleeue mee (beloued) thou oughteſt rather to regard and eſteeme

steeme this gift of prouidence, against that day of vengeance, then to gaine the soueraigntie of all the world.

VVherefore I would haue thee so to know and vnderstand things present, that thou finally bee not careleſſe for the things that shall follow, but remembee the dayes of darkeneſſe: feare the Lord: couet heauenly things: Deſpiſe the world: caſt off the workes of darkeneſſe: put on the Armour of light, taking no thought to fulfill the luſt of the fleſh: but remember thy ende and finall diſſolution, when as none of thy friendes, nor

nor of thy kinsfolkes ſhall appeare, to ſuccour or aſſiſt thee with ſhielde, and defend thee with Speare, nay, as the Prophet *Ieremie* ſaith: *Then ſhall there not bee one to comfort thee, of all thine acquaintance*: then is there no helpe to be looked for at mans hands, thy refuge muſt be in God onely, through the Mediation of his Sonne IESVS CHRIST our Lord.

Now conſider, what honour, what loue, and what reuerence thou oweſt to him, by whoſe onely meanes thy ſinfull ſoule after the

the departure, is to enioy eternall ſaluation. Then I ſay, heare him, obey his voyce, which is his chiefeſt honour, and neuer let the dreadfull and diſmall houre ſlippe out of thy mind, but (before thy miſerable ſpirit reſigne ouer his borrowed manſion) bethinke with thy ſelfe, what thou art, and whither thou goeſt.

The remembrance hereof will breed in thy heart ſorrow: ſorrow, remorſe: remorſe, repetance: repentance, humility: humility, godly affection and loue to Godward, wholy reſting on the anchor of hope, vnder the protection of his fauourable goodneſſe, and free

mercy,

mercy, through a bashfull consideration of thine owne weakenesse and miserie.

And heere (gentle Reader) assure thy self, that nothing in all the world can enforce a man sooner to liue soberly, righteously, and godly, in this present life, then the due consideration of his owne infirmities, the certaine knowledge of his mortalitie, and the often and continual remembrance of his death and dissolution, and last gaspe, when as a man becommeth none.

For when once he waxeth sicke, and still by sickneſſe sickly groweth, then doth a wretched man

despaire

deſpaire, hauing onely his paine and griefe in remembrance: and his guiltie conſcience to accuſe him, neither willing nor able to call for mercy. His heart doth quake, his head amazed out of frame, his ſenſes vaniſh quite away, his ſtrength decayes, his carefull breaſt doth pant, his countenance pale, his fauour bleake, his eares deafe, his noſe both ſniuily and ſharpe, his tongue is furred with filth and fleame and fayleth quite. His mouth vnſeemely driueling is, his bodie dyeth, and rottes at length. His fleſh conſumes, his breath ſtinkes, his ſtately ſhape of late ſo fayre

ſo fine, ſo gallant, and ſo delicate, returnes by natures lore to aſhes ſmall. And then in ſteade and place thereof doe filthy wormes ſucceede.

Next after man do wormes ſucceed,
Then ſtinke in his degree.
So euery man to no man muſt
returne by Gods decree.

Behold a ſpectacle both ſtrange and dreadfull, and aſſure thy ſelfe, that there is neyther skill, nor meanes of Art, nor any kinde of learning, that can bee more auailable, to quaile the pride of man, conuince his malice, cõfound his

his luſt, or abate his worldly pomp and vainglorious vanitie, then the often remembrance of his diſſolution.

O therefore, *that they were wiſe, &c.* for in all the world there is nothing ſo irkeſome, nothing ſo loathſome and ſo vile, as the carkaſſe is of a dead man, whoſe ſent is ſo tedious, that it may not lodge and continue in a houſe three daies for ſtinke, ſo intollerable is it, that it muſt needes be caſt out of doores as dung, and deepely buried in mould for corrupting of the ayre.

Then bluſh for ſhame, thou proude Peacocke, that art but wormes

damnation & destruction, least wée neglecting this offered opportunitie, when sickneſſe assaulteth, payne pincheth, and death it selfe, approacheth, we queach, wee quaile, wée faint, wee feare, and finally fall away from hope with the wicked.

And séeing, that as the houre is vncertaine, when yet the thing is sure, that Christ like a théef, like a snare, like the trauell of a woman, doth sodainly come vpon vs, giue vs grace, that we may so profit through the meditation thereof, that wee may alwaies watch and be in rea-

his luſt, or abate his worldly pomp and vainglorious vanitie, then the often remembrance of his diſſolution.

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And séeing, that as the houre is vncertaine, when yet the thing is sure, that Christ like a thief, like a snare, like the trauell of a woman, doth sodainly come vpon vs, giue vs grace, that we may so profit through the meditation thereof, that wee may alwaies watch and be in rea-

dineſſe, and that whether we eat or deinke, whether wee bee at home or gone abroad, whether alone or in company, whether we ſléepe or wake, or what elſe ſoeuer we doe, we may alwaies thinke, that the Angels alarme, and the ſound of the Trumpet, pierceth our eares. Ariſe yee dead, and come vnto iudgement. And finally ſith there is no wight ſo worthy, no face ſo faire, no perſon ſo proper, no bodie ſo braue, no gallant ſo gay, but ſhal ſone come vnto corruption: Let the meditation of our miſery, abate our pride, that in all lowlineſſe and humility of

ſpirit

spirit, wee humbling our selues before thy heauenly Maiestie, may escape the feare of that dismall day, and may be made partakers of the inheritance of the Saints in light, through Iesus Christ our Lord, Amen.

A Prayer to be prepared through the view of mans misery, to the meditation of heauenly things, and such as accompanie our saluation.

O Heauenly Father, and God of mercies, wee acknowledge from the bottome of our hearts our great and grie-

nous ignorance, for being not regenerate by the holy Spirit, nor borne againe by the word of truth, but still remaining in the former state of our corrupted nature, we can in no good measure perceiue the things of the Spirit, because they are spiritually discerned: Open therefore wee humbly beseech thee, the eyes of our minds, and illuminate the darkenesse of our vnderstandings, that carefully considering, and wisely weighing our manifold miseries, we may set our affections alwaies vpon heauenly things, seeking the kingdome of God, and the righteous-

teousnesse thereof, with all things that accompany our salvation, through Jesus Christ our Lord and Saviour Amen.

BEHOVLDE YOVR GLORY

CHAP. VI.

A view of mans vanitie, and the remedie there of.

NOW let verie shame it selfe procure the proude, hauty, and vnhappy sinner to blush, though blinded with ambitiō, inflamed with wrath polluted with impatience, and houen vp with knowledge, who liketh better of Aristotles Philosophie, then of the testimonie of all the Apostles, and of the works of Plato, then of the word of God,

God, whom no learning edifyeth, no knowledge delighteth, no ſtile fancieth, otherwiſe then it is Grammatically grounded, Logically framed, and Rhetorically painted out in colours. Thou art very vnwiſe and vtterly deceiued, if thou ſeeſt not that they that haue pleaſure in ſuch things, and therein conſume their daies, conceiue ſinne, and at length hatch their owne deſtruction, for ſuch as their ſtudie is, ſuch knowledge they get; in ſteade of fruit, they reape leaues, and winde in eſtad of wiſedom.

For their words become wind, they

they beate the ayre with babling, they ſpeake with full mouthes, and vaunt and bragge as the Prophet *Dauid* the ſweet Pſalmiſt affirmeth, ſaying: *They reele to and fro, and ſtagger like a drunken man, and are at their wits end, Pſal.* 107. 27. A drunken man knoweth not what hee doth, or whither hee goeth, for that hee knoweth not himſelfe: So fooliſh bablers by meanes of ſuch ſtudie, tyre themſelues, in deuouring vp vanities, and gathering of ſweete ſentences and flowers (as they doe tearme them) together: but to what ende, they

are

are vtterly ignorant: neither doe they poore wretches regard to what perplexitie they driue their ſoules vnto thereby. For if they had weighed in equall ballance, the ſhortneſſe of their liues, the detriment of time euil beſtowed thereupon, and how they are at the dreadfull day of iudgement to yeeld an account, not only of their dead works, but alſo of euery idle word that proceedeth out of their mouthes: I am ſure they would be abaſhed forthwith, and happily touched with ſome godly motion, to croſſe ſaile, and bid the vaine ſciences of the world adiew, to change the ſtudie of vanitie, for the

the ſtudie of vertue, and vtterly to remoue from the chaire of folly, to the ſeate of wiſedome, from the ſchoole of curioſitie, to the yoake of humilitie, from the haunt of fleſhly luſt, to the high way of chaſtitie, from the ſect of fornication, to the rocke of Religion, which is, from the houſehold of worldy conuerſation, to the Hal of heauenly diſcipline, as the kingly Prophet recordeth, ſaying: *Take hold of diſcipline, leaſt the Lord be angrie, and you periſh out of the way*, Pſal. 2. verſ. 12. O how hard and how bitter a ſentence is this to them, that in time lay not hold vpon true Diſcipline. For they are

ſore

ſore threatened to periſh, as the Lord likewiſe witneſſeth by *Moſes*, ſaying: *Euerie ſoule that humbleth not himſelfe this day, ſhall periſh from among the people*, Leuit. 23.

Theſe words are well to be noted, *Euerie* ſoule (ſaith hee) *that humbleth not himſelfe*, by Diſcipline, amendment of manners, repentance, and ſorrow of heart, with clearing of his conſcience, adding, *this day*, that is, euen at this preſent inſtant of time: for he that in his life taketh no time of repentance, after this life, ſhall find no place of pardon. Wherefore quake thou ſinner, thou proud

proud Peacocke, thou ſlinking carrion, on whom yet aliue, the vile and loathſome wormes that proceed out of thy corruptible carkaſſe, doe daily gnaw and feede. Abhorre thy hawtineſſe, auoid thy vanities, leaue off thy luſtes, and apprehend Diſcipline, leaſt thou alſo come to nought, and periſh out of the way. Behold in this Glaſſe what thou art, and what ſhall become of thee whoſe cõception is menſtruous, and filthy ſuperfluity of nature, that is, whoſe beginning is dirt, and end rottennesſe. *O that thou wouldeſt bee wiſe, &c.*

Weigh wretch with thy ſelfe thine

thine owne eſtate: Cauſes thou haſt of infinite ſorrowes and griefs intolerable: Yet wilt not thou lament, but ſtill reioyceſt in thine owne deſtruction, committing wickedneſſe euen with greedineſſe, curious of other mens liues, but careleſſe of thine owne, yet coüetous and greedy of the world, that careth not for thee. Then learne to be wiſe, and care not for it: But inquire for the Countrey, where thy happineſſe conſiſteth.

What others doe,
Looke not vnto,
Thy ſelfe doe not forget:
Let world be,

More vile to thee,
Then thou art vnto it.

Wherefore conſider well the wretched calamitie of thine owne miſerable eſtate, and groane with the kingly Prophet *Dauid*, ſaying: *Behold, I will confeſſe my wickedneſſe, and be ſory for my ſinne:* And againe, *I am ſet in the plague, and my wickedneſſe euer in my ſight*, Pſalm. 38. verſ. 17. Crie out with the Apoſtle, and ſay, *O wretched man that I am, who ſhall deliuer me from the bodie of this death?* Rom. 7. verſ. 24. This ſame ſentence of the holy Apoſtle, craueth a wiſe and circumſpect Reader: for

A Prayer againſt pride

as yet he was in the fleſh, when he termed his body dead: foraſmuch as hee that is wiſe, vieweth his death preſent, & now he accounteth himſelfe as dead, becauſe he knoweth that he muſt needs die.

A Prayer againſt the pride of mans heart, and to be taught in the truth of God.

SUch is the pride of the heart of man, (O mighty God) that the ſimple truth in thy ſacred word contained, cannot ſuffice and content him, but he is rather carried away with carnall wiſedom, & delighted with the things which

which delight and please the flesh, through which coloured vanitie we deceiue, chuse and embrace for vertue vice: for light darkenesse: for truth, error: for wisedome, folly: and for knowledge, plaine deceit. For, seeing the wisedome of the world is foolishnes with God, and mans knowledge without Gods teaching ignorance: So long as we follow our owne waies, we swerue and fall from thy waies (O Lord) & the faster we runne, the further wee range from thy heauenly wisedome, wherfore acknowledging our owne ignorance, and the insolency & pride of our wic-

kedhearts, we submit our selues to thy holy Discipline, beseeching thy fatherly goodnesse euermore t o instruct vs in thy holy word, and in the waies of thy commandements, that renouncing our selues and our own knowledge, we may walke in thy truth all the daies of our life, through Iesus Christ our Lord and Saui-our, Amen.

A Prayer to recount the punish-ments of damned soules, that we may auoid them.

O Lord, and Father of all spi-rits, the onely wise God,

and

and the onely fountaine of wise-
dome, powre downe thy heauen-
ly spirit into our hearts, direct
our wils by thy holy word, in-
struct vs in thy vndoubted truth,
that we daily remembring the
miserable estate, and wretched
condition of condemned spirits,
with the endlesse torments of the
wicked, may addresse our selues
to walk before thee, soberly, righ-
teously and godly in this present
world, and be preserued from
those torments which by thy or-
dinance are prepared for the wic-
ked; grant this, O mercifull Fa-
ther, through Iesus Christ our
Lord and Sauiour, Amen.

CHAP. VII.

The miſerable eſtate of a damned ſoule.

CONſider then that dreadfull and terrible howre, whereof wee haue heretofore mentioned, when thy ſinnefull ſoule, O ſinner, taketh his flight and laſt farewell out of this world, how readie appeare thoſe wicked Miniſters of Sathan, thoſe curſed caytifes, thoſe vglie monſters, thoſe damned Spirites, thoſe howling Helhoundes, and roaring Lyons, prepared for their pray, that is,

to deuoure thy wretched, miſera-
ble and ſinfull ſoule. Then I ſay, in
ſight appeare moſt grieſly viſions,
moſt horrible torments, gaſtly con-
fuſions, irkſome and fearefull dark-
neſſe, a heape of vnſpeakable mi-
ſeries, a troubleſome turmoile,
chilling feare, terrour, anguiſh,
quaking ſorrow, ſighes, griping
griefes, and gnawing of conſci-
ence: Horrible ſighes, and a fear-
full manſion, a place of weeping,
wailing, and gnaſhing of teeth,
where wormes doe ſting, where
ghoſts do groane for griefe, how-
lings heard, with voyces loud that
ſay, Woe, woe, to vs we *Adams*
broode.

Now

Now when as thy wretched, (nay, moſt miſerable and vnhappy) ſoule ſhall heare and ſee theſe things ſo ſtrange, ſo horrible, and ſo gaſtly, yea, a thouſand times more lamentable and wofull then any tongue can tell, heart can conceiue, or pen can paint it out: what and how great horrour, and amazednesſe ſhall enuiron, compaſſe, and altogether poſſeſſe the ſame, it cannot by no meanes be worthily expreſſed. Then (I ſay) what profiteth thee thy vaunt of skill? thy pompe? thy vanity? thy magnificence? thy worldly wealth, promotion and dignity? or what auaileth thy luſt? thy fare ſo dain-

tie?

tie? thy drinke ſo pleaſant? thy garments ſo gay? thy pantofles ſo high? thy hiew ſo freſh? thy gorge ſo full? thy ſurfetting? thy drunkenneſſe? thy houſes braue? thy Lordſhips wide, and wealth ſo much? Can any of theſe, or all the ſame redeeme thy ſilly ſoule (O man) from the gaping iawes of that infernall monſter, or from the griping clawes of that olde Dragon, the old enemy of mankind? Thou therefore that walloweſt in ſinne, and art drunke with too much loue of the world, that regardeſt dame Dalliance, more than thy darling; thy goods, rather than godlineſſe, the rearing

of thy cattell, rather then the reading of the Scriptures, behold this *Glasse of Vainglory*: that herein thou mayest learne to know thy selfe, to vnderstand aright, and in all thy workes to remember thy end.

View heere, by thy selfe a perfect patterne of all imperfections, weigh what thou art, whence thou camest, whither thou wilt, what way so dangerous, what passage so perillous, what clowdes so horrible, thy simple, nay sinfull soule is to passe by. O fooliſh sinner, who hath bewitched thee? that eyther canst not, or wilt not thinke and consider heereof:

There-

Therefore pride pricks thee forward, rage rauiſheth thee, malice moleſts, enuie woundeth, ſluggiſhneſſe ſlayeth thee, and couetouſneſſe at length catcheth thee ſlily in the ſnare of that ſubtle Serpent, which thou canſt not eſchue.

Thou doeſt not foreſee the imminent dangers that hang ouer thy head, and are readie prepared for thee againſt the day of vengeance: but art become ſlouthfull and diſobedient, outragious and lazy to all good works, which thou performeſt as negligently. And why? becauſe thou haſt no mind of that that followeth, nor

careſt

careſt for that that commeth after?

If that venemous ſerpent, that old dragon the Diuell and Sathan, preſumed to aſſault and tempt our Sauiour, God and Man, that pure and immaculate Lambe of God, and king of glory: oughteſt thou not that art but fleſh and bloud, ſinfull and weake, with feare and trembling, to conſider how horribly he both dare & will aſſault thy ſoule, that is altogether infected, Scarlet red with ſin and iniquity, vaſſal and bound to him, euen that forger of deceit, worker of iniquitie, and deadly enemy of mans ſaluation? How canſt thou abide the gaſtly ſight of that cankred countenance,

tenance, the stincking sent of his belching breath, and flering looks, foule, flaming forth with fire and brimstone? Assure thy selfe, that the onely feare of that hellish monster, exceedeth all kind of torments that may bee deuised in all the world, whereupon the Prophet surprised with exceeding feare and trembling, powreth forth his earnest prayers to the Almighty to be deliuered therefrom, saying: *Heare my voyce, O God in my prayer, preserue my soule from feare of the enemie.* Psal. 64. vers. 1. Hee saith not, from the power, but from the feare, and why? To shew how great, how

fearefull, and how intollerable is the onely thought and feare of the enemie. Alas (beloued) if such and so great be the feare, & trembling of the sinfull soule, and guiltie conscience, with imagination and view of Sathan: what horror, what paine, what griefe, what confusion ensueth his continuall company, and fellowship?

A Prayer to be deliuered from hell torments, and from the punishment of damned soules.

ENdlesse is the misery, & intolerable are ỹ tormẽts of the wicked (most gracious Father) their

their estate is wretched, and their condition miserable: for as the ioyes of beleeuing Saints are vnspeakable, so are the punishments of condemned spirits intolerable; in their consciences within they are galled & gnawed of the worme that dieth not. Without they are snatched at, and hailed to punishments by Satans messengers, which spare them not: within their mindes they are perplexed with dreadfull feare: and they are wholy ouerwhelmed with confused darkneſſe: Thy countenance aboue, is bent to punish them, and the boyling pit beneath is prepa-

red

red for to consume them: their sinnes are before their eyes, to accuse them, and death behinde their backes to deuoure them. Thus are they compassed and imuironed so on eath side, that to go backward it is impossible, and to go forward intolerable.

In which their wofull plight, what doth pride profite them? what doth pomp of riches auaile them? what doth worldly glory helpe them? for in hell there is no redemption.

Wherefore (deare Father) duly considering their misery, we humbly beseech thy fatherly godnesse, to be mercifull vnto

our sins, to remit our iniquities, and to pardon the offēces which we haue committed against thy diuine Maiesty, that wee thus gratiously receiued into thy fauour, may be deliuered from eternall death, & endlesse damnation, through the merits of Iesus Christ our Lord & Sauior. Amen.

A Prayer against the folly of man, who regardeth not the iust iudgments of God against sinners.

O Lord, Father of mercy, and God of all consolation, we confesse that there is no greater foolishnesse, nor more doting folly

ly among the children of men, then neglecting thy dreadfull iudgements againſt ſinners, to run on ſtill in the waies of wickednes. We therfore thy humble ſeruants, preſent our ſelues before thy Throne of grace, humbly beſeeching thee, in ỹ name of thy deare Sonne, to giue vs a liuely feeling of thy dreadfull iudgements againſt ſinners & vngodly perſons, that through the terrour thereof, we may be kept from committing of ſinne, and be ſtirred vp to the practiſe of vertue, through Ieſus Chriſt, our onely Lord and Sauiour, Amen.

CHAP. VIII.

The fooliſhneſſe of man that regardeth not the iudgements of God againſt ſinners.

Ow fond and fooliſh are the heires of *Adam*? vaine are the childrē of men, and lyers: *He that loueth wickedneſſe*, (ſaith the Prophet) *hateth his owne ſoule*, Pſal. 11. verſ. 5. Whereunto the wiſeman agreeth, ſaying: *The vngodly and his vngodlineſſe, are both alike hatefull vnto God*, Wiſd. 4. verſ. 9. and likewiſe to good

men, as *Dauid* saith: *Do I not hate them that hate thee? yea, I hate them with a perfect hatred, as though they were mine enemies*, Psal. 139. ve. 21. 22. And againe the Spirit of God painteth out the indignation of Almighty God against sinners, saying: *The highest hateth sinners and shall reward vengeance vnto the vngodly*, Eccles. 12. vers. 6. Why then dost not thou behold and see so horrible, so hainous, and so extreame a punishment? why then abatest thou not thy pride? vvhy quenchest thou not thy couetousnesse? vvhy leauest thou not thy lust, and amend thy manners? vvhy obeyest thou not the vvholesome

ſome precepts & commandements of thy God? vvhy art thou not vviſe? vvhy vnderſtandeſt thou not? vvhy doſt not thou prouide for thy departure? Therefore Almighty God, ſo terribly threatneth and menaceth thee for thy ſinnes and iniquities, ſaying: *I will alſo laugh at your deſtruction, and mocke when the thing that you feare ſhall come vpon you, euen when the thing that you be afraid of, falleth in ſo dainly like a ſtorme, & your miſerie like a tempeſt, yea, when trouble and heauineſſe commeth vpon you*, Pro. 1. verſ. 26. 27.

O how fearefull is this ſeuere threatning of the Almightie? O

that the Reader here would well aduise himselfe, to be wise indeed, and in his heart ponder throughly, how hainous and intollerable this iudgement and condemnation is. And if he well regard the same, hee would no doubt take better heede vnto his waies and steps.

But if perhaps thou sayest, that gibing, laughing, and mocking, doth not well beseeme the Almighty, neither will his most reuerent, holy, and perfect nature, admit any such imperfections, and ironicall passions of the minde: How then is it that God speaketh vnto sinners after this sort? *I will*

I augh

laugh at your destruction? Consider well the demaund, and marke well the true answere hereof, *I will laugh at your destruction*: that is, when your end that you deserued, commeth vpon you, I will iudge you worthie to bee laughed to scorn. *And when sodain destruction commeth vpon you, I will mocke*: that is, when the bitternesse of euerlasting death shall nippe you, I will condemne you, as worthie euerlastingly to be mocked. Then marke well thy iudgement, O sinner, and be sorrowfull, and astonied thereat. But, the cause why thou doest it not, is thy negligence in reading of the Scriptures,

which

which are faithfull, and giue wiſ-dome vnto the ſimple.

Thou therefore haſt no care at all, to amend the life that thou lea-deſt, lewde and vvicked, in vvord and deed, as followeth.

Quicke to thy meate,
With ſtomacke great,
to Church thou art as ſlow:
To drinke all day,
And not to pray,
thou canſt intend I know.
From Sermons reſt,
To fables preſt,
therewith thou art in vre:
To prate alwaies,
But not to praiſe

thy

regarding Gods iudgements.
thy God, thou canſt endure.
Thou yeeldſt thy mind,
To wrath vnkind,
vngodlineſſe to ſtore:
And enuie fell,
Thou loueſt well,
the poore thou hateſt the more.
In others eye,
A mote to ſpie,
but not a beame in thine:
To reprehend,
And not amend
thy ſelfe, a ſory ſigne.
Thy ſelfe to praiſe,
At all aſſaies,
and others to diſgrace:
Is not to loue,
But malice moue,

and

Fooliſhnes of man in not
and diſcipline deface.
To vice a friend,
And moſt an end,
thou art a mortall foe
To Vertues lore,
Alas therefore,
thou cauſeſt all thy woe.

These things are they that blind the ſight of the wiſe, and ſeuer them from God: theſe things, I ſay, peruert a Chriſtian, whereby he becommeth an Antichriſt. For he may well be termed an Antichriſt, that is, not a true Chriſtian, which no man can be, that is in life and conuerſation contrary to Chriſt. Alas for pitie, an vnwiſe

man

man doth not vnderſtand this, neither doth a foole conſider it, and therefore the Prophet ſaith, *As well the ignorant as the fooliſh ſhall periſh*, Pſal. 47. verſ. 10. Yea, but what diuerſity betwixt the ignorant and the fooliſh? An ignorant or vnwiſe man, is he that is without wiſedom or knowledge. Euery foole is vnwiſe, but euery one that is vnwiſe, is not ſtraight a ſtarke foole. Wilt thou know who is ignorant & who is fooliſh? I anſwer, that he is ignorant, that knoweth not himſelfe to be a Pilgrim, baniſhed from the vvaies of Paradiſe: or that doth not know himſelfe to be a meere ſtranger in this his

and

painefull Pilgrimage. But he is a foole, vvho though he doe know theſe things, yet ſtill embraceth theſe vvicked and worldly delightes, and the vaine pleaſures thereof, as though it vvere his owne proper manſion, and continuing Citie: and neuer intendeth to forgoe the miſeries and vanities of the ſame. Which he cloaketh vnder the name & title of paſtimes and pleaſures, being indeed but meere vanities, and the very extremity of folly: conſidering, that th' end of all mortall ioy, is mourning and ſorrow. Likewiſe he is ignorant, that knovveth not, or beleeueth not the puniſhment of the

the wicked to be eternall, and the ioy of the righteous euerlasting. But hee is a foole, that although hee doe know, and beleeue it, yet to auoide eternall death, and to attaine vnto life euerlasting, doth not call for grace, to repent him of his sinnes past, and hereafter, to shevv mercy, to doe iustice, and to vvalke with his God, by vvhose iust iudgement, *both the ignorant and the foolish perish alike*. Wherefore let vs so beholde our selues in this Glasse of vaine-glory, that vpon view of our ovvne estate therein, vve may know our selues to bee but miserable, and of no continuance: and vnderstand

our

our ſinnes and vvickednes againſt God, to be infinite, and to cry for vengeance againſt vs, according to our deſert. That at length, feeling our owne imperfections, and the vveight of our ſinne, vve may prouide aforehand, in this acceptable time of our viſitation, both by faithful repentance, to auoid eternall death and deſtruction, vvhich God hath ordained for the wicked and reprobate children of vnbeliefe; who dandling in the lap of folly, neuer feare the fall of future inconuenience, till being ſerued with the writ of preſent penance, they finde little leiſure to repent. And how alſo wee may faithfully

and effectually lay hold of our ſaluation by faith vnfained, that worketh through loue: whereby wee may attaine to that immortall Kingdome, which God hath ordained for his Elect, before the foundation of the world was laid: through the merits of our Lord and Sauiour Ieſus Chriſt. To whom, with the Father, and the holy Ghoſt, be all honour and glorie, for euer and euer, *Amen.*

A Prayer to obtaine knowledge of Gods iuſt iudgements againſt ſinners.

O Lord God, and our moſt gracious and mercifull

Father, who hast in thy sacred word, threatned so many, and so grieuous punishments against sinne, and hast therein taught vs that the price, hire and reward thereof is death, not of the body onely, which is temporall, but of bodie and soule for euer, which is eternall: Yet such is our forgetfulnesse, that we do not alwaies remember, and our negligence, that we doe not rightly consider the same. Wherefore (O heauenly Father) wee become humble suters vnto thy heauenly Maiestie, to giue vs grace alwaies to beare in minde the heauie iudgement, and the endlesse

endleſſe torment of the wicked.

And forasmuch as he that wittingly and willingly committeth ſinne, doth not onely hate, but alſo deſtroy his owne ſoule, and procureth thy wrathfull indignation againſt him for the ſame, who wilt not ſhew mercy vnto them, that ſinne of malicious wickednesſe, but deſtroyeſt all ſuch, as by wallowing and weltring in ſinne, commit fornication againſt thee; teach vs by thy holy Spirit, to abate our pride, to aſſwage our malice, renounce our couetouſneſſe, to abhorre our vncleaneneſſe,

to reforme our liues, and to or-
der our conuersation according
to the line and rule of thy com-
mandements, that we giuing o-
uer all the parts of our bodies,
with all the powers of our
minds, as members of righte-
ousnes, vnto holinesse, may walk
acceptable in thy sight all the
daies of our life. And finally giue
vs grace to remember the grie-
uous iudgements that are threat-
ned, & are, haue bin, & shal be inflic
ted vpō the wicked, that thrugh
vnfained sorrow and true repen-
tance for sinne, with earnest
prayer in the mediation of thy
Sonne our Sauior Iesus Christ,
we

we be not onely cleared and quit of endlesse punishment, but be made partakers of eternall blessednesse, through the merits of thy deare Sonne Jesus Christ; to whom with thée, and the holy Spirit, one God in perfect vnitie, and three persons in glorious Trinitie, be rendred all praise, all power, all might, and all maiestie, now and for euermore,

Amen.

This is the iudgement of all flesh:
Thou shalt die the death.
Heb. 9. 27.

Death is the hire of ſinne, behold,
the wicked haue no reſt:
But vnto them that loue the Lord,
it turneth to the beſt.

The complaint of a ſorrowfull Soule, that loathing this earthly tabernacle, and bewailing the miſeries of this life, deſireth to be diſſolued, and to bee with Chriſt. Out of *S. Auguſtine* praiers, the 20. Chapter therof, faithfully tranſlated into Engliſh verſe by *W. P.*

LEt me depart in peace,
O Lord I daily groane,

And loath this life I leade,
O helpe that I were gone.
In miſchiefes manifold,
my pilgrims part I play:
Oh then that I diſſolued were,
to liue with Chriſt for aye.

O miſerable life,
and tranſitory plaine,
Vncertaine, fully fraught,
with ſorrowes griefe and paine:
Of life polluted oft,
that doe my deeds diſplay,
Oh then that I diſſolued were,
to liue with Chriſt for aye.

This life is Queene of pride,
that errors foule doth breed:

A wretched ſtate that is,
no life but death indeed.
We yeeld to Natures want,
and ſundry waies decay,
O then that I diſſolued were,
to liue with Chriſt for aye.

Is this a life (trow ye)
wherein we plunge in paine,
Puft vp with euery ioy,
and ſnubd with griefe againe:
With foggie ayre infect,
and parcht with heate of day,
O then that I diſſolued were,
to liue with Chriſt for aye.

With feeding, fat we grow,
with faſting long, as leane,

With mirth we mounting are,
with ſadneſſe drooping cleane,
We are conſumed quite,
our weakeneſſe hath no ſtay:
O then that I diſſolued were,
to liue with Chriſt for aye.

As wealth doth pricke in pride,
ſo want doth cauſe diſmay,
Youth bolt vpright we ſee,
and crooking age decay:
With ſickneſſe ſore we breake,
with ſorrow, ſoone away:
Oh then that I diſſolued were,
to liue with Chriſt for aye.

When raging death doth ſweepe
and quench our pleaſures vaine:

It

It makes an end of all at once,
and lets no whit remaine,
That paſt it had not beene,
a man may ſurely ſay:
O then that I diſſolued were,
to liue with Chriſt for aye.

That vitall death of ours,
and mortall life with woe
Replete (O curſed caſe)
and yet a griefe to ſhow,
How many ſnar'd in ſinne,
ſhe lureth to her pray:
O then that I diſſolued were,
to liue with Chriſt for aye.

And though the blindeſt man
may ſoone eſpie this geare:

Yet with her golden cup,
which she in hand doth beare,
She makes a many drinke
their folly to bewray:
Oh then that I dissolued were,
to liue with Christ for aye.

O rare and happie men,
that doe despise her draught:
Her pleasures vaine eschew,
and shunne her snare vntaught:
Least they by her deceiu'd,
deceiue themselues I say:
O then that I dissolued were,
to liue with Christ for aye.

THE TRANSLATOR to the Reader.

WHere *Nouiſsima*, or the laſt thinges (mentioned as well in Deuteronomie, as by the Sonne of *Sirach*) are in number foure, to wit, *Death*, *Iudgement*, *the paines of Hell*, *and the ioyes of heauen*, and hauing now out of Saint *Auguſtine*, ſufficiently intreated

treated of *Death, Iudgement*, and *Hell*: I thought it neceſſary to deliuer likewiſe (out of the ſame Author) vnto the repentant Reader, ſome taſte of the ioyes Celeſtiall, to inflame his minde with an earneſt deſire, and a longing after his heauenly inheritance, and a continuing Countrey, the Citie of the great King, that ſupernall *Ieruſalem*, and mother of vs all, wherby the fleſhly deſire of carnall men, which is corrupt from their youth vpward) and the loue of the world (which is a lothing of God) might happily be quenched in comparison of that infinite ioy and glory that ſhall be reuealed vnto vs. The

rather

rather for that euery thing naturally coueteth his complemẽt and chiefeſt happineſſe, which the Philoſophers call *Summum bonum*, and is no where eyther to be had or hoped for, but in that heauenly habitation, the fulneſſe of our ioy, purchaſed by Chriſt, promiſed by Scripture, and contained in this ſong of Sion, which I haue here tranſlated out of Saint *Auguſtines* Booke of Prayer, Chap. 24. into Engliſh meeter, confirmed by the teſtimonie of the word (though indeed it bee of it ſelfe nothing elſe but an abridgement of ſundrie places of Scripture, curiouſly collected and cunningly couched

couched together for that purpose) as the learned Reader may easily perceiue: wherefore I haue as neere as I could possible, followed the very words of mine Author, contrarie to the mind of the Poet, that saith, *Nec verbum verbo curabit reddere fidus interpres*: Though I could not attain to his perfection and grauitie, notwithstanding my hope is, that my will may supply my want therein, with the godly Reader, that liketh the sense of the mind, better then the sound of the eare. And therefore simply singeth this Psalme of Sion, in this his wofull captiuity and banishment, as followeth.

A Pſalme.

O Mother deare Ieruſalem,
Iehouaes throne on hie,
O ſacred City, Queen and wife
of Chriſt eternally.
My heart doth long to ſee thy face,
my ſoule doth ſtill deſire,
Thy glorious beauty to behold,
my mind is ſet on fire.
O comely Queene in glory clad,
in honour and degree,
All faire thou art, exceeding bright,

no ſpot there is in thee.
O peerleſſe dame, & daughter faire
of loue without annoy,
Triumph for in thy beauty braue,
the King doth greatly ioy.
Thy port, thy ſhape, thy ſtately grace,
thy fauour faire indeed,
Thy pleaſant hiew and countenance,
all others doth exceed.
What is thy welbeloued Mate?
thou faireſt of thy kinde.
My loue is white and ruddy both,
of thouſands chiefe aſsignde
For as the pleaſant apple tree,
Amid the forreſt greene,
Surmounts the reſt, ſo fares my loue,
the ſonne of men betweene.
His ſhadow me doth couer quite,
where

where vnder I doe ſit,
His fruit is ſweete & pleaſant both,
My mouth deſireth it.
My welbeloued Mate did put
his hand within my doore,
Therefore in him my Lord and life,
my ioy increaſeth more.
I ſought him in my bed, my ioy,
alas, for loue I die,
I ſought him oft, and now behold,
I found him preſently.
Now will I hold him faſt indeed,
till he bring me vnto
My mothers houſe & chãbers faire,
I will not let him goe.
For there his dugs abundantly,
I hope to ſucke, and there
I ſhall be ſure to rid my ſelfe,

from hunger, thirſt and feare:
O then thriſe happy ſhould my ſtate
in happineſſe remaine,
If I might once thy glorious ſeate,
And princely place attaine.
And view thy gallant gates, thy walls
thy ſtreets and dwellings wide,
Thy noble troupe of Citizens,
and mighty King beſide.
Of ſtones full precious are the towres
thy gates of pearles are tolde,
There is that Alleluja *ſung,*
in ſtreets of beaten gold.
Thoſe ſtately buildings manifold,
on ſquared ſtones doe riſe,
With Saphyrs deckt, & lofty frames
encloſed Caſtlewiſe.
Into the gates ſhall none approach,

but

but honeſt pure and cleane
No ſpot, no filth, no loathſome thing,
ſhall enter in (I meane.)
O mother deare Ieruſalem,
the mother of vs all,
How ſweet thou art and delicate,
nothing ſhall thee befall,
That here on earth we ſuffer oft,
poore wretches that behold
This world in ſorrow ſouſt, & maſſe
of miſchiefes manifold.
In thee Ieruſalem, I ſay,
no darkneſſe dare appeare,
No night, no ſhade, no winter foule,
no time doth alter there,
No candle there, no Moone to ſhine,
no glittering ſtarre to light,
But Chriſt of righteouſnes the king,

for euer ſhineth bright.
The Lamb vnſpotted, white & pure,
to thee may ſtand in liew
Of light, ſo great thy glory is,
this heauenly King to view,
He is the King of kings beſet,
amidſt his ſeruants right,
And they his happy houſhold all,
doe ſerue him day and night.
There there the quires of Angels ſing
there the ſupernall ſort
Of Citizens (that hence are rid
from dangers deep) do ſport.
There be the prudent Prophets all
the Apoſtles ſixe and ſixe,
The glorious Martyrs on a row,
and Confeſſors betwixt.
There there the crew of righteous mẽ

and

and matrons all consist,
Yong mē & maids, that here on earth
their pleasures did resist.
The sheep & lambs that hardly scapt
the snares of death and hell,
Triumph in ioy eternally,
whereof no tongue can tell.
And though the glory of each one
doth differ in degree,
Yet is the ioy of all like.
and common (as we see)
Where loue & charity doe raigne,
and Christ is all in all,
Whom they most perfectly behold,
in glory spirituall.
They loue, they praise, they praise, they
they holy, holy crie, (loue,
They neither faint, nor toile, nor end

but laud continually.
O happy hundred times were I,
if after wretched daies,
I might with liſtning eares conceiue
thoſe heauenly ſongs of praiſe,
Which to th' eternall king are ſung,
by heauenly wights aboue,
By ſacred ſoules and Angels ſweet,
to Ioue *the God of loue .*
But paſsing happy were my ſtate,
might I be worthy found,
To waite vpon my King and God,
his prayſes there to ſound,
And to enioy my Chriſt aboue,
his fauour and his grace:
According to his promiſe made,
(which here I enterlace.)
O father deare (quoth he) let them

whom

whom thou haſt put of old,
To me, be there where ſo I am,
my glory to behold. (world
Which I am with thee afore this
was laid in perfect wiſe,
Haue had, *from whence the fountain*
of glory doth ariſe. (great
Againe, if any man will ſerue,
then let him follow me,
For where I am (*be thou right ſure*)
there ſhall my ſeruant be.
And ſtill, If any man loue me,
him loues my Father deare,
Whom I do loue, to him my ſelfe
in glory will appeare.
O lighten thou my heart and mind,
That I may now be bolde,
From faith to faith aſcending vp,

thy

thy glory to behold.
And so in Sion see my King,
my God, my Lord and all:
Whom now as in a glasse I see,
then face to face I shall.
O blessed are the pure in heart,
their Soueraigne they shall see:
And they most happy heauēly wights
that of his houshold be.
Wherfor, O Lord dissolue my bonds,
my guiues and fetters strong:
For I haue dwelt within the tents
of Kedar ouerlong.
And grant (O God) for Christ his sake
that once deuoid of strife,
I may thy holy hill attaine,
to dwell in all my life.
With Cherubins and Seraphins,

and

and holy ſoules of men,
To ſing thy prayſe O Lord of hoſtes,
for euermore, Amen.

A Praier for grace to cal vpon God our heauenly Father, leaſt we become like vnto thoſe vngracious children, which neglect their dutie in that behalfe.

Morning Prayer.

Eternal, Almighty & moſt merciſull God, Father of our Lord Jeſus Chriſt, forasmuchas ỹ haſt of thy free grace & mercy

mercy, not onely made mee to thy image, but also adopted me thy Sonne, and hast commanded mee as one of thy children to call vpon thée.

Yet considering the weaknes of my nature to be such, that I know not how to aske as I should, & thou alone doest know and effectually wilt grant not onely that I desire, but a great deale more then I can thinke vpon, my prayer shall be vnto thée my God, that according to thy promise thou wilt powre vpõ me thy spirit of grace and prayer, which may with vnspeakable groaning make intercession for me

for me, that not with lips onely, but with mind and mouth together I may vnfainedly, as becommeth a true worshipper, in spirit and truth, call vpon thee the true & eternall God. Grant I beseech thee most merciful Father these graces vnto me, and whatsoeuer thou in thy mercifull prouidence knowest to be necessary for me, and thy whole Church, for my Sauiour Iesus Christes sake, in whose name I pray vnto thee further as hee hath taught me in his holy Gospell. Our Father which art in heauen, &c.

My helpe standeth in the name of the Lord my God who hath made the heauen and the earth: which alone doth wondrous things and blessed be the name of his maiesty for euermore, Amen.

O Lord God most heauenly and mercifull father, I giue thee most humble and hearty thanks for all thy graces so freely and plentifully bestowed vpon mee. Wherefore blesse thou the Lord (O my soule) & all that is within mee praise his holy name: which forgiueth all thy iniquities, and healeth all thy infirmities:

ties : which redéemeth thy life from destruction , and crowneth thée with mercy and compassion : which satisfieth thy longing with good thinges, and protecteth thee from thy youth. For these and all other thy benefits, I praise thée greatly, I giue thée thanks for thy excéeding glory, euen as it becommeth me, euery day to preuent the Sun rising, to blesse thy most holy name, and to worship thée at the appearing of the day starre.

I doe in like sort most humbly thanke thee O Lord my God , for keeping mee this night

night past from the tyranny and power of Sathan, from the snares and subtilnesse of our enemies, & from dangers both of soule and bodie. And further of thy goodnesse, O Lord, preserue and kæpe mæ this day from the arrow that flieth in the day, and from the pestilence and plague that destroyeth at noone tide. Open thine eyes ouer mee, and be thou to me a mighty protector this day, a firmamēt of strength, a couering against heate and parching, a shadow at noone tide, a defence from offending, an assister from falling, a comforter of my soule, a lightner of

of

my minde, and a giuer of health and happinesse in Christ our Lord, Amen.

Another Morning prayer.

O Lord God and Father, I poore creature, which am naturally swathed in darknesse, durst not lift vp mine eyes vnto thee, that dwellest in a light, not able to be come vnto, were it not that thy deere Son Jesus Christ, which is the brightnesse of thy glory hath made me way vnto the throne of thy grace, through the shedding of his most precious bloud. So now my God I doe

acknowledge how that it is a great benefit, that I which am vnworthy to liue vpon earth, and that haue deserued through my sins to be cast into vtter darknes for euermore: I haue this blessing to see the light of the day, & of the sun, & to behold the works of thy hands, with the enioying of the earthlie riches, that thou hast stored vs withall.

And for so much as (O God) that thy Sun shineth aswel vpon the wicked, as ỹ good, & that this outward light is not but to guide our bodies: Grant O God to shine vpon me, the brightnesse of thy face in blessing me, & in lightning

ning my vnderstanding, begetting & sanctfying me anew, that I may walke in the way of thy commandements, & that I may behaue my selfe in my calling in such sort, as all my thoughtes, wordes, and deeds may be to thy honour and glorie, and the edifying of my neighbours.

Thou hast O Lord withdrawne me from the darknes of Idolatry and ignorance, thou hast also in our time made shine, or as it were lightned againe ỹ faire lamp of preaching of the Gospell, but suffer me not, that hauing eyes, I see no whit: enlighten O Lord all the parts

of my soule, and cause all that is in mée to be imployed to render vnto thée all honour and obedience, and that in my calling thy feare be before mine eyes.

And because thou estéemest not to be beloued of vs, vnlesse we loue our neighbours, imprint in me a faith, working by charity, in such sort as with hope I may haue a good conscience, not doing to any, but that I wold to be done to my selfe, that I may haue a mercifull heart, and louing, that my entrals be not shut vp in the behalfe of the poore and needy: that seeing how the figure of this world passeth, I may vse

vse the woꝛld as passing thꝛough it, remembꝛing my self alwaies, that heauẽ is the place of my coꝛpoꝛatiõ. Grant me peace amongst my family, giue blessing to my labours, contentment to my spiꝛit, rest and comfoꝛt to the poꝛe afflicted, and full doluꝛance to thy Church, by thy Sonne Jesus Chꝛist. So be it.

A priuate Prayer for the Euening.

O Almighty and eternal God Father of our Lord Jesus Chꝛist, whicꝛ together with thy Sonne, and the holy Ghost didst create man after thy owne

likenesse, thou hast made the Mone for certaine seasons, the Sunne which thou hast created, knoweth his going downe, thou makest darknes, and it is night, wherin men betake them to rest, cease from their worke, and recreate their wearied members through slæpe, thou art the God framing light, and creating darknesse.

Unto thée therefore most mercifull Father Creator of all things, doe I yéeld most humble and heartie thanks for thine inestimable benefits, not onely for kéeping and preseruing mée this day, but all my life. O Lord forgiue

giue mee my offence, which this day I haue committed and done against thy diuine maiestie, whether they bee secrete and vnknowne, or open: whether they were done in my youth, or at any time since: Pardon them (O Lord) for Iesus Christ his sake: watch ouer mee, O eternall Sauiour, least the subtle tempter ouertake mee, keepe mee as the apple of thine eye, hide mee vnder the shadow of thy wings, O Lord, that neyther vgly visions nor dreames trouble mee in the darke.

In thy name O sweet Sauiour will I goe to bed, and giue sleepe to mine eyes, and slumber to my eye lids, compasse me about and raise me againe to the ioyfull sight of to morrow light. And after this miserable life ended, bring me to the beholding of eternall happinesse, where I may praise thee with thy Saints euerlastingly, Amen.

Another Euening prayer.

O Lord God, thy people Israel did present to thee morning and euening sacrifices, in token of confessing thee, how that

that thou kéepeſt vs both eue-
ning and mo3ning. But what
mo3e liking ſacrifice can we of-
fer now then our ſo3rowfull
hearts, and our tongues that do
p3aiſe and bleſſe thée? Where-
fo3e O Lo3d, I p3eſent my ſelfe
in all humility and reuerence
befo3e thy face, beſéeching thee
that thou wouldeſt not enter in-
to account, neither into iudge-
ment with me thy po3e crea-
ture: fo3 be it that thou loke in-
to the firſt o3 ſecond table of thy
commaundements, thou ſhalt
find, ỹ I haue offended thée many
waies: notwithſtanding, like as
the child hath alwaies recourſe
vnto

vnto his father, euen so haue I my refuge and my retire vnto thee O Lord, that art not lightly angry, but of great mercy, beseeching thee, that by my goodnesse, thou couer thy faults as all things are couered by the darkenesse spread forth ouer the earth.

Alas my God, I know that Sathan goeth about like a roaring Lyon, and I doe know, that he is the gouernour of darknesse, and Prince of this world: but if thou bee for mee, who shall bee against mee? it is thou that hast thousandes of Angels, which are encamped about

bout vs, it is thou that hast created the hote Sunne, and the shiuering colde Moone: it is thou that gouernest the whole world, and doest neuer slumber.

Grant me therefore grace to rest this night in peace, and not to sleepe in earthly things, but more and more to acknowledge thy goodnesse, vntill thou call mee to this so desired a rest, which thou hast prepared for vs.

O how sweete and louing shall this awaking be when as in our graues wee shall heare the voice of thy Sonne to raise vs vp

againe

againe in a glorious immortalitie: yet while we doe await for this laſt comming, wee recommend our ſelues vnto thée, O heauenly Father, the peace and preſeruation of thy Church, ſuperiours, magiſtrates, and all thoſe that haue need of thy ſuccour, beſéeching thée that in this oldneſſe of the world, wherein all kingdomes of the world doe ſhake, that thou wouldeſt be the ſtay of thy people, and in ſtead of ſo many ſorrowfull daies and yeares, as we haue ſéene, we may behold ſome reſt in the midſt of thy Church: raiſe vp daily O Lord, ſome foſter-father, and

also some retyring place for thy children, that no violent oppression ouerwhelme them, and that for thy Sonnes sake, in whom I trust, and vpon whom I rest my selfe. So be it.

A Prayer for the forgiuenesse of sinnes.

O Lord our God, for so much as thou art not mercifull but to those that feele their sins, and acknowledge them, beholding with thy mercifull eye, the sorrowfull & broken hearts: I do fall down before thy face, confessing and acknowledging, that I haue

haue offended thee, not onely that I am conceiued in sinne, and a poore childe of Adam: but also through so many vain thoughts, distrusts, and many euill mouings, and desires, that fight against thy word and holy will, so that if all the men in the world absolue mee, I know that I haue to doe with thee, because it is thou, that triest the hearts, it is also against the Law, that wee poore creatures sinne, thou therefore art alwaies iust, and I vniust; thou art pure and cleane, and I am defiled from my mothers wombe, and my sinne maketh mee abhominable;

but

but cleanse me Lord, thou art the God, and none the like: which onely art God the Sauiour, farre passing aboue our sinnes, and purging them with this swéet Isop of the bloud of thy Sonne Iesus Christ.

Now for as much Lord, as the totall summe lieth in the féeling (as it is fit) grant mée grace to feele in good earnest, not onely my wretchednesse, and to bee touched therewith to the quicke, to humble my selfe before thee: but also giue mee feeling and true assurance of thy grace, and of the forgiuenesse of my sinnes, by thy

holy

holy Spirit, that my sorrowfull soule may reioyce in thee, and this free and sonne-like spirit, may driue away from mee the seruile feare and horrour of thy iudgements, and that thus being comforted, I may declare thy blessings, and praise thy mercies for euer.

A Thankesgiuing for the remission of sinnes out of the 103. Psalme.

My soule praise thou the Lord, and forget not all his benefits, which forgiueth all thine iniquities, and healeth all

thine

thine infirmities, which redeemeth thy life from the graue, and crowneth thee with mercy and compaſſion: which ſatisfieth thy mouth with good things: And thy youth is renewed as the Eagles.

The Prophet reciteth heere ſixe great bleſſings of God, for the which all Chriſtians are bound to praiſe this good God with all their hearts.

THe firſt benefite is, that all our ſinnes are forgiuen vs through his diuine clemency: that commeth to paſſe, becauſe

that Christ charging vpon him our miseries, by the oblation of his very precious selfe, hath reconciled vs, and is our true mediatour and sacrificer.

The second benefit is, that the infirmities that remaine in vs, namely since this reconciliation, be they of bodie or of spirite, are healed, because that our sins are not imputed vnto vs, and that in our infirmities God sheweth his strength and power in sustaining vs.

The third is, he redeemeth vs daily from many mischieses and dangers of death, for this nature is so fraile, and we should fall e-

uery

uery moment into the graue, if God did not hold vs vp.

The fourth is, that hee doth couer vs with his graces, and with his mercy he doth crowne vs, making vs to feele it mightily, and by the ſame doth bleſſe and eralt vs, in ſtead of deſtroying vs.

The fifth is, that he doth ſatiſfie vs, and giueth vs that is ſufficient, a thing that is ſpeciall to the children of God: for God is not a niggard in his gifts. But as concerning vs, the moſt part are neuer contented: ſo that contentation is one of the greateſt bleſſings of the Lord.

The first benefit is this renewing, and this commeth vnto vs by Christ, in whom we be made new creatures, and in whom, we shall receiue a new and lasting life.

O how then hath the soule, which feeleth such benefits, good cause to bless & prayse the Lord?

A meditation and prayer concerning the trauels of this life.

MAn that is borne of a woman, is of short continuance and full of trouble, and is borne vnto trauaile, what trauaile? The wise man saith

I haue giuē my heart to ſearch and finde out wiſedome, by all things that are vnder the Heauen (this ſore trauaile hath God giuen to the ſons of men to humble them thereb.) And ſure, he that will trauaile to ſeeke wiſedome, be it by day or by night, by ſea or by land, in winter or ſummer, he ſhall ſee that aboue him and vnder him, that ſhall humble him.

For man is not to trauaile, as a beaſt without conſideration of the great mercy of God, that hath made him a man, and which is more, a Chriſtian, and not onely ſo, but hath made all his creatures to ſerue him, to his

preſeruation : which with the leaſt of them might haue deſtroyed him him before this day.

Wherefore let vs not onely be thankfull vnto him for all thoſe ſpirituall and temporall bleſſings, but alſo that it hath pleaſed him to ſend his onely Sonne into this world, to ſuffer on our behalfe all the miſeries of this life, which in the ſtate of extreme baſeneſſe, trauailing from one region to another, to preach the Goſpell of the kingdome, ſuffered (no doubt) the ſundry infirmities of our mortall life: For paſſing through Samaria, hee was wearie by reaſon of trauaile,

trauaile, and rested him on Iacobs well.

Thou O Lord, which art the way, the truth, and life, thou hast promised in thy holy Scripture, that they which put their trust in thee, loke for helpe at thy hands, and take thee for their mightie defender, and strong castle, shall be preserued harmelesse, and walke in all their iournies safely, and without danger, for thou thy self wilt take charge of them, and shadow them vnder thy wing, so that no euill shall come vnto them.

Be thou vnto mée a faithfull companion as thou wast to

Iacob the Patriarch, trauailing into Mesopotamia, and descending into Egypt; yea, as thou diddest send thy holy Angell with Abraham and Tobie, and with other thy faithfull seruants, to make their iourney prosperous: so thou wilt send thy blessed Angels with them, that wholy depend on thee, and with strong faith commit themselues to thy most mighty protection, which shall safely keep them in all their waies.

Be thou with me night & day, that no hurt light vpon mee: defend me both from iniury of cold and vehemency of heate, and

from

from all enemies deliuer mee: For the daies of my pilgrimage are but short, yet be they full of miserie and trouble: I am a stranger, and wander out of my true Countrie: I beseech thee therefore giue me grace that I set not my minde on this world, but to lift vp my eyes to heauen, and desire a better, that is, a heauenly Countrie.

For my help is from the Lord, which hath made both heauen and earth, he will not suffer my foote to be moued, and hee that keepeth Israel will not sleepe, the Lord defend me from all euill, the Lord preserue my soule, the

Lord

Lord bleſſe my comming in, and going out, both now and euermore, Amen.

A Prayer and meditation before the receiuing of the holy communion.

O Eternall, Almightie, and moſt mercifull Father, which of thy tender mercy to thy children, haſt alwaies fed them with ſpiritual and heauenly food, feeding to bleſſed immortality, which is the bread of life. And this bread of life is thy Sonne, as it is written, Iohn. 6. verſ. 35. I am the bread of life, which came

came downe from heauen, hee that commeth to mee ſhall not hunger in any wiſe, and hee that beleeueth in mee ſhall neuer thirſt, and the bread which I ſhall giue is my fleſh, which I will giue for the life of the world.

O moſt ſweete bread, heale thou my ſicke ſoule, and feeble heart, that I may taſte the ſweetneſſe of thy loue: heale me of all mine infirmities, that I delight in no fairneſſe beſides thee.

I doe acknowledge O Lord, that I am not worthie the leaſt of all thy mercies, and moſt vnwor-

vnworthy to receiue thee vnder the rofe of my ſoule, by participating thy moſt precious bodie and bloud.

For horrible are the ſinnes wherewith I am defiled, woe is me O Lord, for I am a man of polluted lips, and dwell among people, that haue vnclean harts.

And yet againe, my heart is wonderfully lightned, when I call vnto minde that thou, the deare Sonne of Almightie God, cameſt not into the world to call the righteous, but the ſinners to repentance, for they that be whole neede not the Phyſitian, but the ſicke.

I humbly therefore beseech thée (O Lord) by thy holy Spirit, to worke that in my heart which I cannot worke in my selfe of my selfe. Though I can crie, for my belly meate, from meate, and for my purse coine from coine: Yet can I not proue to trie my conscience, so full of blindnesse and selfe-loue am I, and yet this triall is required, and must be had of true communicants.

I beséech thée therefore giue me grace, that afore I presume to come to the participatiõ therof, I may examine my selfe, by calling my sinnes vnto minde, searching out my waies, and con-

confessing my sins, I may by hartie repentance returne vnto thée my Lord, least otherwise, by concealing my sinnes with Iudas the traytor, I eate the bread of the Lord against the Lord.

Poure into me a true and liuely faith, that I neuer mistrust thy word annexed to Sacraments, which promiseth vnto mankinde, the remission of sins, for to eats and drinke with the mouth onely is to no purpose. But faith must come thereunto and apprehend the word, with the promises annexed, for they are the grounds and principles of this Sacrament.

So

So that whosoeuer giueth credite to the wordes, which was giuen and shed for you, in the remission of sinnes: the same man hath that which is promised by them, namely, eternall life and saluation, for where the remission of sinnes is, there likewise righteousnesse, life and saluation is.

O Lord strengthen my faith, and helpe mee so to vse thy holy sacraments, that my weaknes may bee helped, true loue and charitie encreased, my sinfull life amended, and my soule comforted, through Christ my Sauiour, to whom with the Father

Father and the holie Spirite, be ascribed all honour, power and glorie for euer.

A thanksgiuing after the receiuing of the holy Communion.

AS thou hast O Lord, giuen me the pledges of thy loue, euen thy holie Sacramentes: And as thou hast giuen me faith effectuallie to receiue them, so (good Lord) giue me thy blessed Spirite and grace to be hartilie thankfull, least I be like vnto the nine vnthankful Leapers which our Sauiour cleansed.

¶ But rather let me follow the wise

wise counsell of Jesus the sonne of Sirach. 32. vers. 14. Aboue all things giue thankes to him that made thee, and hath repleniſhed thee with his goodnes. And what are these goods? euen all that I haue, or may haue, eyther temporall or eternall, eyther within me or without mée: aboue, or beneath me, all is the Lords, and of his mercy I haue them.

For this blessed meate, which thou hast in thy great mercy left to thy Church, and to mée as one of thy members, doth truly witnesse that my bodie sprinkeled with the vertue of thy quickening fleſh, as it were with ce-

lestiall dew, shall rise againe vn-
to immortality and euerlasting
glorie.

O most precious and heauen-
ly treasures, more to be desired
then all the faire gold & pearles
in the world.

Let me neuer doubt of the for-
giueneſſe of my sins, which thou
assurest me of by thy bodie and
bloud in thy holy couenant, con-
cluded in thy last supper by the
breaking of bread, and giuing
forth the cup to thy chosen Dis-
ciples, and by them to as ma-
ny as are incorporated into thy
Church.

So that no tribulation, nor an-
guish,

guish, nor persecution, neither hunger nor nakednesse, neither perils, nor sword, neither death, nor life, may separate mée from my head, wherupon being made fast by this holy Sacrament receiued, I as a liuing member doe depend.

And I beséech thée, O Lord at my resurrection from death, appoint mee a place at thy heauenly table, where I may tast the new wine in the kingdome of thy Father abiding with thine elect Angels and blessed Saints for euermore.

Comforts against death, taken out of many ancient Doctors.

IT is not without reason, the great Philosopher Plato saith, That the life of a wise man ought to passe in continuall meditation of death. For we shall indeed avoide a number of offences, if we haue in remembrance our latter end, and the state of this life, which is so short as it is said, Eccles. 7. Now it is a strange thing to consider the blockishnes of men in this case, which by daily experience doe see that they must die, they see also that our bodies

bodies are not made of yron or ſtæle, but of a weake and variable ſubſtance: And yet neuertheleſſe they diſpoſe not themſelues vnto their end, neither make any prouiſion for thoſe things which concerne the time to come. The beaſts herein doe paſſe vs, as Ieremy ſheweth in the eight of his prophecie, for by the ſkie the Stoorke knoweth the ſeaſon of the yeare, and the Turtle, and the Crane doe marke what time is fitteſt for their comming, and all theſe birds do well know that it will not be Summer alwaies, and that Winter will come, but men doe not marke

the iudgements of God, but slæp in the world as if they should neuer remoue.

It is a thing very certaine, that we must all die, seeing that we be all sinners, and that death is the reward of sinne, as Saint Paul writeth in the sixth to the Romanes, true it is, that the Scripture setteth downe vnto vs, three kinds of death, the one in the sundring of the soule from the bodie, with the destruction of the earthly bodie vntil the generall resurrection. Another is the death of sinne, as it is often said, that men that are nourished in their sinnes, are dead, and Je-

sus Christ speaking of those that knew not God, said, let the dead burie their dead. The third is called in the Apocalips, the second death, sometimes the eternall death, whereunto the wicked shall be condemned at the last iudgement,

Now albeit that the Pagans seemed to haue spoken somewhat to the purpose concerning death: Yet so it is that two things haue made them vncertaine in this matter, and vnprouided of sound consolation: the first is that they neuer well vnderstood the cause of death, neither the remedy thereof, the one

whereof was by the fall of Adam, the other giuen by Iesus Christ.

Moreouer they neuer vnderstood the spring of true life that lieth in God, and in the beholding of his face: wherof the children of God shall after the resurrection be the beholders both in soule and bodie. Albeit Adam before his sinne was created according to the bodie of the dust of the earth, yet indéed so it is, that if he had not sinned, the diuine vertue and image of God had swallowed vp in him all corruption, and defended him against death, in such sort as without griefe

griefe when it had pleased God, hee should passe into heauenly life: but his wilfull transgressing made him with his posterity seruile vnto death, so as he had receiued for him & for his a most blessed condition if hee had not sinned. And in as much as Adam was not straight way punished with death for his sinne, it was the mercy of our good God, whose will is to preserue mankind, in the meane time punishing sinne, for that Adam and all his race were, and are of one mortall condition, full of labour and miserie.

We doe also see the pittifull entrie

entrie that we do make into the world, casting forth a thousand groanings and sighes, from our first arrivall into the world.

Furthermore euery one will confesse that death is the most fearefull thing that can happen vnto man, because it doth represent vnto vs the terrible wrath and anger of God against vs, and also the miserable taking away of our life, which naturally aboue all things we desire to kéepe: And therefore the wise men of this worlds, haue oftentime endeuored themselues to search out comforts, to asswage and swéeten the bitternesse of

death,

death, that it might not seeme so terrible vnto vs. But those which drew thē not out of the word of God, had nothing certain, finding almost no other resolution but this, that we must patiently suffer that which is ordained for vs by an irreuocable arrest.

Many of the Heathens being endued with a knowledge somewhat higher then the rest, and affirming the immortalitie of the soule, hold this for a resolution, that in the other life, the state of good men shall be happy, seeing that heere below they be ordinarily subiect to many miseries: we must needs grant this much

much, that by the temporall and present state of men in this world we cannot iudge of their happinesse and felicity: But rather contrariwise those which doe prosper most in worldly things, die oftentimes like brutt beasts, having their soules buried as it were in the cares and considerations of worldly matters: yet there is this difference, for eternall death and damnation is reserued for them, Psal. 49. And because the end doth crowne the worke, therefore though man in world bee endued from God, first with many singular good gifts, yet doth perseuerance and

all

all other vertues, most cleerely appeare euen at the point of death, and when the soule is readie to depart out of the tabernacle of this bodie.

Therefore as our wretched nature, hath brought vs to one like condition of death: so doth the grace of God make the difference, that the one, to wit the vngodly die to their destruction: and the other, which be the children of God, guided by his spirite, & by his word, do die for to liue more happily, so that their death is pretious before God.

Then let vs say that which is said in the 23. of Numbers. I pray

God

God I may die the iuſt mens death. Which are aſſured as Iob ſaith in the 19. Chapt. That one day they ſhall ſee God in their fleſh.

This was the cauſe that men were wont to burie their dead with a ſpeciall care. For as men locke vp their apparrell in a cheſt, meaning to weare them againe, euen ſo are the dead bodies buried, in hope of a certaine riſing againe. Certes, we ought greatly to wiſh for that happy time, wherein (as Chriſt reaſoneth againſt the Saducees) we ſhall bee made like vnto the holy Angels in perfect happines,

and

and pureneſſe of life and conuerſation: then ſhall be the full accompliſhment of our redemption when we ſhall be gathered there together, where there is neither heate nor cold, hunger nor thirſt, but euerlaſting bliſſe in all eternitie.

But to whom is death ſweete, but to thoſe that labour and are heauie laden; the hireling is glad whē he hath done his daies labour: ſo then is death pleaſant vnto the afflicted: but the remembrance therof is bitter vnto thoſe who ſet their whole delight in the tranſitorie things of this world.

But

But the chiefest thing is that wee worke while it is day, and learne to know God while we liue in this vale of miserie, sith that in this knowledge consisteth our saluation and perpetuall happinesse. O what comfort findeth the faithful soule in these words, which Christ vseth in the 17. chapter, vers. 24. of Saint Iohns Gospell, Father, I will that those that thou hast giuen me, be with me, euen where I am: when therefore in time we thinke on these things, death is not so terrible vnto vs.

It falleth out that they which haue pleasant cogitations, and sweete

sweet discourses in the day time, at night happily they haue pleasant delightsome dreames; but those which doe touse and tosse in the troublesome things of the world, their dreames are commonly full of vnrest and vnquietnesse, such shall be the death of those that busie themselues all their life long only in these earthly things, which are but troublesome trifles, and as saith S. Augustine, what is death? it is the forsaking of this earthly bodie, and the riddance of an heauie burthen, prouided alwaies that another burden more dangerous, which is sinne, doe not

ouercharge vs. Therfore as S. Paul saith, Phil. 3. vers. 26. 21. Our conuersation must be in heauen, from whence wee looke for our Lord Iesus, who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working whereby he is able euen to subdue all things vnto himselfe. Oh the great goodnesse and mercy of our God, who offereth vs life which we haue not deserued, and kéepeth death from vs, which our sinnes haue worthily procured. O what a maruailous light is the word of God, sith it doth light vs, euen in the graue, and maketh

maketh vs to see life euen in the middest of death.

Now therfore Gods children feare not death, but as Saint Cyprian writeth in an Epistle to the Martyrs, and confessors of Iesus Christ; He that hath once vanquished death in his own persō doth daily vanquish and ouercome in his members. So that Christ Iesus is not a beholder onely of our combate, but he helpeth and assisteth vs also in time of nēde; & as this good Doctor hath in a treatise which he made of mans mortalitie: It is for a man that will not goe to Christ Iesus to be afraid of death, and not to go vn

to him, is to be vnwilling to raigne with him. What trauailer is he which hauing passed through many dangers, reioyceth not when he approacheth neare vnto his owne Country? who is hee which will not willingly depart out of a ruinous house readie to fall vpon his head? what pleasure can we take in this transitorie world, which each day drawеth nearer to an end then other, where the pleasures wee receiue are nothing to the pains we suffer, and our delightes doe cost vs so deare?

What other thing is this life, but a perpetuall combate, and dan-

dangerous fight, where we are sometimes hurt with enuy, sometimes with pride and ambition, now wounded with one vice, now with another, besides the sodaine assaults of sundrie diseases, which daily threaten death a thousand manner of waies: who wil not thē say with Saint Paul. Phil. 1. vers. 23. I desire to be loosed, and to be with Christ? Wherfore do we daily pray, let thy kingdome come, but for the great desire wee haue to see all things accomplished in the other life?

Now as Saint Ierome doth at large declare in his funerall

Sermon of Nepoletan written to Heliodore, if the Pagans and Heathen did in the losse of their friends not yeelde ouer themselues to sorrow and griefe, but did moderate and maister their affections with this bare and simple consideration, that we are mortall and subiect all to death, wherefore then should we which are Christians, and otherwise taught, so bitterly lament & sorrow for the death of Gods children, whom we know to be most happy, dying in the Lord, for that they shall rest from their labors, and shall raigne with Christ Iesus in the kingdome of his father

for

for euermore? Christ Jesus lamented the death of Lazarus, and Saint Paul in his Epistle to the Thessalonians doth not altogether forbid the mourning of our friends death, but he would haue vs to behaue our selues therein more vertuously then the heathē, and keepe in our mourning a great moderation, for the hope we haue of the life to come.

It is not for vs Christians so to lament men, that we should seeme to mistrust God. And as saith S. Cyprian, why should we put on our blacke mourning apparell, when our brethren are cloathed with those ioyfull

white robes in the blessed kingdome of our Lord: Let vs therfore be sorie for them as absent, and not as dead; and as men not lost, but as those, which we hope one day againe to see. Alas the things of this world are rather to be lamented.

Wee reade of Xerxes Lord Generall, and chiefe conductor of a great and mightie Armie, one day beholding from the top of an hill his souldiers which were an infinite number, and seeing so many men, he began of tender loue and compassion to weepe, considering that a hundred yeares after, there would

would not one of them be left aliue.

But if a man might ascend on such a mountaine, that he might discouer the infinite sins, which are in the world, the murders that are cõmitted, the thefts, the subtile sleights which are there practised, & behold the Townes, Cities, whole kingdomes and commonwealths which are ransaked, and brought to vtter ruine and destruction. And consider the sundry sortes of diseases that there do raigne: Alas, what occasion should hee haue to sigh and sob, and in griefe of heart, to shed many bitter teares?

We

Wee see not in our selues the changes that happen vnto our persons, first, in our infancy, the in our youth, then in our ful age, last of all in our old age, stealing on with creeping steps, which is a disease of it selfe bad enough: and yet are there a thousand more besides, which continually ver our bodies, and finally doe make an end of vs.

Then that which we ought to doe, is to mislike of this life, which is but a vapour and a shadow of true life, a trauailing and a fraile life, that wee suffer Christ to raigne and liue in vs to the ende that by him wee may haue

haue euerlaſting life, the which onely deſerueth to be eſtéemed and called a life.

A comfortable prayer againſt the paines of Death.

ALas, when ſhall I come before the face of my God, and when ſhall I haue my abiding in his houſe, how long ſhall I be in this exile, whereunto for ſinne wee were baniſhed? but how ſhall a ſinner ſtand before this great God? How ſhall this poore fleſh get vp into euerlaſting Paradiſe? But prayſed be

be my God, who hath giuen vnto me so great an assurance in his holy word. Blessed be God, who hath ordained for vs this good ladder, by the which we ascend vp into heauen, to wit Iesus Christ, so that which was to vs impossible, is possible to the beléeuer.

Therefore looke not, O Lord, into the manifold sinnes that are within mee, but rather remember that I am thy creature, and the worke of thy hand: I am vnworthy to be called thy child, but it hath pleased thée to be my Father, thy will was that thy Son Iesus should come downe here

below

below to vs, to make vs ascend vp to thée, I feare not then death, séeing I haue life with mee, thy Sonne hath destroyed death for all those which beléeue in him.

And albeit that this body be gnawen with wormes, yet the soule goeth forthwith into rest, and the bodie waiteth the resurrection. I doe desire therefore to die, to behold thy face, and willingly to leaue this life, to bee with Christ.

O my God, if the simple sound of thy word, which I beare on earth, doth cause my soule to liue alreadie, what life, and

what

what countenance shall I haue here on high: when I shall receiue it in my heart: seeing thy glory, and being in so blessed a company.

Open vnto me then (O Lord) the gates of thy kingdome, make me to heare thy sweete voyce, which was prepared for the Theefe on the Crosse, To day shalt thou be with mee in Paradise. Alas Lord, I am vnworthy thereof, yet thy mercy giueth me assurance. Grant mee also (O Father) strength to persevere, giue me daily this desire of the life to come, for if we be so much affectioned to his earthly life,

life, that it is but for a day, and ful of miseries, with what feruēt desire ought I to wish for that glorious life, which thy Sonne Jesus hath purchased for vs?

A briefe exhortation meete to be read in the heauie time of Gods visitation, made by *I. Foxe.*

ALthough I doe not doubt, but he that hath laide this crosse vpon you, doth also minister to you sufficient strength and patience to beare the same, and that you like a good soldiour, forget not the voyce of your Captayne, Which saith,

saith, that in patience you must possesse your soule, yet notwithstanding, forasmuch as flesh is weake, and that it is our dutie, which be here about you, one of vs to exhort another, so long as we continue together, I thought it my part to moue and desire you for the Lords sake, to take it quietly, whatsoeuer the Lord shall send, whether it be life or death. If life, not to thinke your selfe more happy thereby: nor yet vnhappy though death doo come. For happy (saith the Scripture) yea, and blessed be they that die in the Lord. And Saint Paul counteth it aduantage

tage, for him to depart hence, deſiring to be diſſolued, & to be with Chriſt. So you likewiſe, let not your fleſh ſhrinke at the remembrance of death, but reioyce rather, & with a Chriſtian courage, take vp your Croſſe, following your Captaine Chriſt, the conquerour of death, which went the ſame way before you. And though ye cannot follow him in like innocency of life, yet take the benefits of his death, and embrace his promiſes boldly, which promiſeth to all that beleeue in him, neuer to die, but to haue euerlaſting life. For therefore did he take away both the ſting

and feare of death, and to destroy him which hath the Empyre of death, that is, the diuell. Hauing therefore these so plentifull promises of the Scripture, let vs not shrinke. And though the nature of flesh is commonly to shrinke at death, yet this nature is to be suppressed, (as much as may) by the power of Gods spirit, and by the meditation of his holy promises: following (as I said) the ensample of the holy Apostles, who whether they liued or died, their death was to them a lucre, their life was to them nothing but Christ: So let vs think in our selues likewise, that whe-

whether we liue or die, Chriſts we are, & euer ſhall be, which neuer dieth, but liueth alwaies: and ſo ſhall they which liue to him.

Thus then hauing and hearing now the Goſpell and the promiſes thereof ſo long time preached vnto you, learne now therefore to practiſe that which you haue heard. And as you know the grace of God in Chriſt his Sonne to be great and comfortable, ſo now labour to apply the ſame, and to exercise it vpon your ſelfe: whereby like a good ſcholler, now you may declare by your doing, what you haue learned by hearing.

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And thus being armed with the power and strength of Christ passe through storme, be it neuer so rough and sharpe to the flesh, hauing before your eyes of many examples of good men, which passed the same way before you, as the Prophets, Apostles and Martyrs of Christ, who in their extremities passed through greater torments, some racked, some torne in peeces, some sawne asunder, some stoned to death, some hanged by one member, some by another, some broiled vpõ coals, some burned with flaming fire, which they notwithstanding abide with patience. But

espe-

eſpcially calling vp your minde, & beholding the death of Chriſt, learne thereby to die, and not to feare death, nor to murmure against God. For if he did abide a smarting paſſion, and that in his middle and beſt age, thinke your ſelfe not better then hee.

And if his death be a remedy to our wounds, and victory against our death (as indeed it is) then enioy you your victory giuing thanks to Chriſt therefore. Thirdly, if he being innocent, yet was content to die, and ſo died as neuer any died in the like caſe, but he alone: then com-

pare with his innocency your manifold deseruings, and suffer willingly that which you haue deserued wilfully, considering with your selfe, that whether now, or hereafter it shall please God to call you hence, you are not alone. How many are gone before you? How many shall go with you, whensoeuer you shall depart? And how many shall follow after? And that of all ages and of all sorts of men. For what is the estate and condition of all men but meere mortality? that is to say, not so soone borne to this world, as dead to God. And what doth it skil then when

a dead man dieth, which is dead already, before he beginneth to die, whether he die, ſoner or later: as all men be which be borne of Adam. For where Chriſt ſaith in the Goſpell, let the dead goe bury the dead: what meaneth he, but that we ſhould vnderſtand thereby no difference to bee betwéene them that be dead, & them that be aliue, as touching God. Wherefore I exhort you (deare brother) let not this death any thing diſmay you, which is but bodily, and not to be regarded; but rather conſider and weigh the true death indéed, which is the ſeparation of man from God his

Creator. And this death, as it is horrible, so it is to be feared indeed, as witnesseth the Gospell saying, Feare not him that onely can kill the body, but feare yée him which both can kil the body, & cast the soule into hell fire. But Christ be praised, who hath taken this death cleane away from you. As for the bodily death, séeing it is a separation not from the fauour of God, but onely from the fruition of this present world, it hath nothing greatly to be feared, but rather to be embraced with thanks, at the least with obedience, whensoeuer the hand of the Lord doth send it.

For

For if it be true that Saint Iohn ſaith; he that loueth God perfectly, cannot loue this world, ſo true it is againe, that he which hateth this world truly, cannot greatly feare death. Wherefore conſider this bodily death as it is, to be, (as I ſaid) a ſeparation of man from this world onely, and not from his God. For neitheir is he any thing nearer vnto God that is aliue, neither he any thing further off which is dead, but rather nearer then the other, witneſſing the holy Apoſtle, while we be in this bodie (ſaith hee) wee are ſtrangers from God.

Although it cannot be denied, but as all other punishment is grieuous, so death inflicted of God for sinne, cannot be pleasant to the nature of man: neither yet contrary ought to bee passed so little vpon as many desperate ruffins be wont to do, which for light trifles aduenture their liues, neither sticking at sin, nor fearing the due punishement of God for the same, yet seeing the same God againe of his owne most tender mercy hath prouided a remedy for this our deserued death, through the innocent death of his Son our Sauiour, let vs therefore not so much be ter-

terrified by the one as comforted by the other. Briefly to conclude, and though theſe promiſes were not ſo amply, and ſo certainly ſet forth in Scripture to vs, as they be, or if I ſhould now haue to do with ſome prophane Gentile or Philoſopher, knowing nothing but bare naturall reaſon, what would he ſay vnto me thus reaſoning with him: as if I ſhould aſke him being a man ſtricken in age, & neare to death, if he might begin from his firſt youth, his young yeares againe, to abide all the troubles, perils, plunges, cares, & ſorrowes, which he vnto that day had ſuffred, whether

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thinke ye, he would take the offer of life, with that condition, or no? Certes, I suppose not. And why then should life séeme swéet, which a man would refuse to haue, though he might, drawing such rages & cares with it, as it doth in all estates? Moreouer to reason what may be said in this matter further; I pray you what doth a man lose by death? yee will say, peraduenture it doth depriue a man of his life: But first let vs sée what life is. For if true life be to liue in the fauor of God, certaine it is, that of this life no bodily death can depriue vs, through Iesus Christ

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our Lord. Againe if it take from vs this life of the bodie, ſo alſo doth it take from vs the feare of death, and all pangues of ſickneſſe, ſo that we ſhall neuer néed to bee ſicke, nor to feare death any more. Moreouer ye will ſay, it doth depriue vs of this beautifull light of the pleaſant firmament: So it deliuereth vs alſo from night & darkneſſe of the earth. It taketh vs away from the flouriſhing ſpring, and pleaſant Summer. So alſo it taketh vs away from the ſharpe Winter & all bitter ſtormes: It taketh a man from his friendes and kinſfolks. So alſo it doth

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from all his enemies and slande-
ring tongs. It plucketh you from
wife & children. And also, from al
griefes & sorrowes that happen
by wife and children, in seeing
those euils, which many times
happen vnto them. And though it
plucke you from wife & children,
yet it bringeth you to your father
and mother, and to all your bre-
thren in the Lord, which are gone
before, where ye also shal receiue
your wife & children againe. It
taketh away your eating and
drinking: So it doth your hunger
and thirst. It plucketh you from
your goods and possessions, that
is to wit, from corruptible and
trail-

tranſitory goods, to riches heauenly and euerlaſting. And what losse is that I beſeech you? Finally conſider with your ſelfe, not from what or from whence, but to what things, & whether it doth tranſport you. For what doth death elſe but (as a man would ſay) ferry ouer a man from the banke of miſery, to the garden of Paradiſe, from this world to the land of glory, & to the kingdome of life. Of which kingdom Daniel in his 7 chapter ſpeaketh, whoſe words be theſe, Then iudgement ſhall ſit, that all power may be taken away, and troden downe and periſh for euer, but the kingdome

and

and power and maieſtie of the Kingdome, and of all rule vnder heauen, ſhal be giuen to the people of the Saints of the higheſt, whoſe kingdome is the kingdome euerlaſting, and all kings ſhal bend and bow to the ſame. Which kingdome God grant to you & to vs all, through Ieſus Chriſt our Lord, Amen.

And this hitherto that I haue ſaid, for putting off the feare of death, may ſerue in like ſort to the putting away the feare of ſinne. For he which hath deliuered vs from the one, hath alſo deliuered vs from the other. So that one price payeth for both,

that

that, that is, the bloud of Jeſus: which bloud, with the ſame vertue as it vanquiſhed death, with the ſame alſo it vanquiſhed ſin, for what is death, but the effect and operation of ſinne: or what is ſinne, but the agent or cauſe of death? So that the cauſe being taken away, the effect muſt néeds follow. Likewiſe the effect being taken away, the cauſe hath nothing to doe to all ſuch as be in Chriſt Jeſus. Be ſtrong therefore and bold (deare brother) vpon this your victory againſt both your enemies, as well ſinne as death. To the obtaining of which victory, no-

thing elſe is required of your part, but onely to beléeue in Ieſus the Sonne of God. As nothing elſe was required of the Iſraelits being ſtricken with fiery ſerpents, but onely with their eyes to looke vp vnto the ſerpent hanging vpon the tree. So you in beléeuing onely in the Sonne of God, crucified for you, ſhall not periſh, but haue euerlaſting life. For your faith only in Chriſt iuſtifieth, & nothing elſe, according to the Scriptures. For if you beléeue (ſaith the Apoſtle) with thy heart, and do confeſſe with thy mouth, that the Lord Ieſus died for thy ſinnes, and roſe againe

for

for thy righteouſneſſe, thou ſhalt be ſaued, Rom. 10. And againe, the righteouſneſſe of God (ſaith Paul) is by the faith of Jeſus Chriſt, in all, and vpon all that beléeue, Rom. 3. Againe, he that hath in himſelfe no good workes, but only beléeueth in him, which iuſtifieth the wicked, his faith is reputed vnto righteouſneſſe. Rom. 4. Againe, for that which was impoſſible to the law to doe, in as much as it was weake, becauſe of the fleſh: that performed God, and ſent his Sonne in the ſimilitude of ſinfull fleſh, and by ſinne, damned ſin in the fleſh, that the

righteousnesse required of the law, might bee fulfilled in vs, Rom.8. and Rom. 4. Therefore by faith is the inheritance giuen, as after grace, that the promise might be firme and sure vnto all the seed, &c. This faith hold you fast, and pray to God to increase it, be it neuer so little, with a good desire to haue it more, it shall suffice vnto your saluation. And thus as I haue exhorted you (deare brother) not to dread the violence of death, which death being in the hands of God, whether ye shall liue or die, is vncertaine vnto vs, so I exhort you likewise, not to feare any sinne,

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be it neuer ſo great in your conſcience. For in few words to end and to conclude, what ſinne is it that you néed to feare? what or how great ſoeuer it be, ſéeing the firſt man that euer entred into Paradiſe, was both a notorious thiefe and a murderer, to whom for his faith, ye know what was ſaid of the Lord Jeſus: This day ſhalt thou be with me in Paradiſe. The ſame Jeſus with euerlaſting glory be praiſed for euer, Amen.

A Prayer to be said ouer children, visited by Gods hand with sicknesse, in this sorrowfull time of Gods visitation.

O Mercifull Lord and Sauiour Christ Iesus, the onely begotten Sonne of the liuing father, redeemer of all men, through all ages, whose nature is tender and pitifull, not onely to the strong and stout, but also to the weake and simple, as babes, infants, and children, we heartily desire and pray thy glorious Maiestie, for this child or infant, which hath not the capacitie

pacitie to pray for it ſelfe, lying here in paines and pangues of ſorrowfull ſickneſſe, beſeeching thy grace, that with the ſame pittie wherewith thou ſuffereddſt the babes and children to come to thee in the Goſpell, and layedſt thy bleſſed handes vpon them, thou wilt alſo reſpect with the ſame eyes of compaſſion, and conſider this ſeely child ſo ſore grieued with ſicknes, Grant we beſeech thee, that as it beareth, and here sheweth the image of ſinfull Adam, by ſuffering for ſinne: ſo it bearing the liuely image of thy heauenly gift, may by thy grace be deliuered

and helped from that which now by nature it suffereth. So that like as it is with vs partaker of thy holy Baptisme, so it may also with vs be partaker of thy helpe and consolation. And for so much as the pains of the same poore childe seeme grieuous and vehement, we beseech thee so mitigate the vehemency thereof, that by ỹ relieuing of it, we also may be comforted, dealing with it according as it shal seeme good to thy diuine wisedome, whether by death to call it, or by life to restore it, so that whether it goe or tarrie, it may be thine, and at last with thine elect bee made par-

partaker of that blessed resurrectiō, when thou shalt appeare, to whose Maiesty bee praise, thanks and glory, for euer and euer, Amen.

A Meditation.

COnsider man what thou art according to the substance, and know that thou art but dust, and yet the noblest creature of all creatures: thy soule is made to the likenesse of God, and to his image and similitude, containing in it selfe the force of vnderstanding, will and memorie: thy soule is infused by God himselfe

selfe into this vile, fraile, and vncleane body, and as a prudent mistresse, that it may rule, and haue gouernmēt ouer her house. Therefore, inasmuch as it is (by the first creation) of power to do those things ỹ be pleasant and acceptable to her maker, & to this end it should direct the outward senses, to performe and execute their externall duties and offices: therefore if you follow the will of the flesh, thou stayest the swéete mistresse of thy bodie, and oppressest thy soule: O that is a vile Inne, which doth endanger so noble a guest as the soule.

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Therefore, if thou desirest to liue after the soule, and not after the flesh, consider that all flesh is earth, and the beauty thereof is as the flower of the field: therefore let thy spirit cause thy bodie to kéepe the conditions of the earth, that is to say, the earth is huge and hard, and carrieth all things by vertue of patience, so I would aduertise thée, when thou art vered or oppressed by any person or persons whatsoeuer that thou wouldest rather learne of the earth to play the patient, that is, to be fauourable and beneficiall vnto him, that so shall molest thee, then con-

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trariwise to contemne and hate him, as it is most grieuous to see and behold the vpstart Cutters and Tyrants of this yron age, which shew no loue nor mercy towards their brethren, but euen a word and a blow, or else a stab: O merciless wretches, cursed Cains & damnable Iudasses, I say vnto them, returne with the prodigall son, & say, Father forgiue me, for I haue sinned against heauen & against thée, & am therefore no more worthy to be called thy son, but O Lord grant me true repentance, and make me to abhorre wickednesse, and embrace vertue, and to loue thee aboue

all

all things, and my brethren as my selfe, O make my studies onely of thee, and not of the transitory trash of this world: but grant that my desire may be only of thée: and thy heauenly doctrine, so that therby I may come to the fountaine and welspring of thy grace, the which in thy sonnes name I doe come vnto to thee, with most humble desire to be nourished therewith: the rather because I see how many tribulations & crosses they haue that want it, but they that emoy that heauenly grace, behold the glorious maiesty of God. For behold, we think it a pleasant and

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most ioyfull thing to be in the presence of an earthly king when he sitteth crowned and adorned with princely garments, the which are most beautifull to behold: besides being attended with ten troups of many Lords and Knights, all giuing vnto him due honour and reuerence in his princely pallace, the which is garnished with diuers forms of pictures most pleasant to behold, as also all kind of musicke delectable, faire, swéete wines, and whatsoeuer else is necessary to adde pleasure, thereunto D beloued, if you desire earnestly to attaine to an earthly Princes

Pallace,

pallace, and to take pleasure in the sight thereof which continueth but for a time, and then vanisheth away. O then how much more ought wee to desire that heauenly pallace, whose ioyes shall neuer haue end: and where there sitteth ỹ king which is our peacemaker and Sauiour Iesus Christ crowned with a crown of glory, with which his father did inuest him, being more amiable thē the son of man, where stādeth at his right hand thousands of Angels, with great diligēce & reuerence, attēding on his glorious maiesty: May further in this pallace, is a precious shew of glistering

ſtering ſtarres, the which are farre more bright and cleare then any earthly picture, where the ſoules of Saints enioy all peace, gladneſſe, pleaſures, and euerlaſting felicity. But alas, why do I thus make compariſons to ſet forth the glory of this heauenly habitation, knowing that the Scripture in many places doth often ſay, that no eye hath euer ſeene, nor eare hath euer heard, neither hath it entered into the heart of man what God for his Sonnes ſake, hath prepared for all them that loue him, and keepe his commaundements: and therefore let all

tongues

tongues be silent, and let the hearts of men weigh and consider what inestimable felicity this is, where is attained whatsoeuer can be desired. Wherefore as to enioy the presence of the glorious Sonne of God, and to behold the king of heauen sit in his Maiesty and glory, is the greatest comfort and onely ioy of the Saints of God: so contrariwise is the greatest distresse and torment of the reprobate and wicked, of whom I minde somewhat to speake, to shew the intollerable paine of hell prepared for the diuel and his Angels: and first of the diuell. He ioyeth

ouer the tormented soules, and they poore tormented soules doe grieue and say vnto themselues. O how great was the hardnesse and dulnesse of our hearts, with which we were blinded when wee were in the world: O it then seemed folly to vs to heare the Preachers of the word of God, who reuealed vnto vs the way of saluation, to saue our damned soules: but our hearts were damned like the path of the way, with our oft treading in our sinnes: so that we despised to heare them that sowed the most comfortable seed vpon our so barren and hard ground, that

world

would no mould to couer it, but suffred it to lie bare for those hellish fowles to cary it away, who left behind them in stead thereof most filthy & venemous dung, the which hath quite darkned our sight for euer, & brought vs into the euerlasting pit of hell, where is nothing but fearful sights and frightfull shapes of infernal enemies which make our soules to tremble at the sight thereof. And this much for ths state of the damned, which be in hell, who might haue beene saued and would not, but now would and cannot. O beloued, let vs now plant, that hereafter

we may reape, now, euen now, while we may, least when wee shall haue nay. O what most worthy and famous seedes men haue we now a daies? and yet how stony and vnfruitfull are our grounds, bringing forth nothing but most filthy and stinking weeds? O let vs now begin to plucke vp those weeds by the root, and cleare our grounds, that they may be fruitfull, and bring forth thirtie, sixtie, and an hundred fold: O Lord make vs as Paul in planting, and as Apollo in watering, and thy selfe our increase. Giue grace O Father, that aboue all things we

may remember our latter end, and thinke of the ioyes of heauen, and the paine of hell, paine did I say? O beloued, it cannot otherwaies be, but there is exceeding paine, where nothing is but weeping and gnashing of teeth: Esay saith, that the tormenting worme neuer dieth: The Psalmist also saith, that ỹ pains hell is vnquenchable fire. And now to make this paine more plaine vnto you, I will declare vnto you a familiar example by a similitude, the which is this. It is commonly seene that a Smith is wont to haue a blacke

Beacole face, and hath also a darke forge, in which hee putteth his yron to heate, so that afterwards, eyther himselfe, or some other will fashion the same to his pleasure with the stroke of his hammer: behold this Smith is the Diuell, which is most blacke, this darke Forge is Hell it selfe, which is depriued of all light and brightnesse. the fire is the wearie punishments of scorching flames, the coales put into this fire signifyeth that this paine neuer slaketh, but still more and more increaseth, the yron is

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our wicked and sinfull bodies which the diuell by himselfe and his euill Spirits laboureth to frame and fashion to his will, so thereby hee himselfe may wholy possesse vs, whose power if wee doe not resist there is no redemption for vs, but to abide eternally in the fierce fire and tormenting lake of hell: from the which let vs pray, while wee haue space, that by the precious bloud of our Sauiour Iesus Christ we may be preserued.

The Prayer.

O Most mightie Captaine, most valiant warriour, and most triumphant Lord Christ Jesus, thou that by thy death hast put downe him, that had Lordship of death, that is to say, the diuell, that thou mightest deliuer them, which for feare of death were all their life time in danger of bondage, and albeit that thou hast spoyled rule and power, and made a shew of them openly, and hast triumphed ouer them in thine owne person, and by this means deliuered vs from the hands of our enemies, in such ha-

holineſſe and righteouſneſſe, as it is acceptable in thy ſight: yet the diuell, for the old malice hée hath borne againſt man for his firſt creation (for through enuy of the diuell, death entred into the world, who now goeth ranging about like a roaring Lion, ſeeking whom he may deuoure) if he were not reſtrained by thy great puiſſance, he would ſurely ſwallow vs vp, ſuch and ſo mighty is his tyranny & power: he preuailed againſt our firſt parents, yea, and that in the eſtate of their innocency and immortality: he afterward attempted alſo others, and preuailed, yet not-

notwithstanding, there were some that were chosen vessels of mercy: yet he feared not to assaile them with his subtile temptations: nay further, he getting a courage vnto himselfe, he feared not to assayle thee, O louing Sauiour and gentle Redeemer, such and so great is his courage and power. O then let vs not thinke, that he will let vs alone, which are so weake and readie at euery moment to bee ouerthrowne. Thou thy selfe, O Sauiour, callest him the Prince of this world, O then he must néeds be strong, and of no smal might, whom thy holy word so tearmeth: O strong indéed

indéed, in comparison of vs, but weake and of no force, being compared to thée. This Prince, this God of the world, dost thou suffer, continually to warre against thine elect & chosen people but as for the reprobate and wicked, he hath them already in his Court at commaundement: but O Lord, as for thy seruants, thou sufferest him to tempt them, not to destroy them, but to this intent, to trie their faith, and to proue their constancy, whether in this conflict they call vpon thee in their prayers, the which is a strong Tower and mightie Fortresse, for so many as repayre

repayre vnto thée. And therefore now O Lord, we come & craue ayde at thy mercifull hands, that when our enemy comes to bid battell with vs, we may by thy power & might ouercome him, and put him to flight: for wee know that he can goe no further then thou giuest him leaue, the which is to attempt, proue and trie, whether we will be constant in thy faith and word, or not: so doth he take thy proffer: and although thou sufferest him thus to do, yet grant vs to know that it is for our great commoditie and profit: for all things worke to the best vnto them that

loue

loue thee: O how great is thy goodnesse towards vs thy seruants, that being but weak flesh, should winne so glorious a triumph and noble a victory ouer Sathan, and his innumerable company of hellish spirits, besides those two cruell enemies, the world and the flesh, the one with his vaine pleasures, the other with her carnall and fleshly lusts, the which so compasse vs round about, that if thy present helpe were not, we must néedes perish: yet O louing Lord, and most gentle Sauiour, thou séest our weaknes, & our no strength: againe, thou knowest the vali-

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ance, might and power of our aduersaries, our strength is no more to be compared with their might, then the strength of little Dauid, with the mighty power great Goliah: Our speare, our shield, will doe nothing in this behalfe; yet notwithstanding O Lord we doe not despaire, for although ther be not so great strēgth in vs to resist this great companie that comes against vs, yet haue we this one refuge and succour euen to lift vp our eyes to thée, and say: Our helpe commeth from the Lord our God, which made heauen and earth, and therefore, if God be on our side

side, who can be against vs? the battell O Lord is thine, our faith therefore is, that thou wilt giue our enemies into our hands. Thou taughtest vs to pray, that wee bee not led into temptation, & hast promised vs that thou wilt not suffer vs to be tempted aboue our strength, but wilt in the midst of the temptation make a way for vs to escape: thou art faithfull, fulfill therfore thy promise, and for asmuch as thy good pleasure is that we shal manfully fight with these our enemies (for what is the life of man in this world, but a continuall warfare?) and no man

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is crowned except he striue lawfully: therefore we with our verie heart, despairing of our owne strength, and courage, most humbly beseech the to be our Captain, and valiantly to defend vs against our enemies, that they may not preuaile against vs. O Lord make vs strong in thee, and in the power of thy might, put on thy whole armour vpon vs, that may stand stedfast against the craftie assaults of the diuell: for we wrestle not against flesh and bloud, but against rule, and against power, and against worldly rulers of the darknesse of this world, against spiritu all wic-

kednesse in heauenly things. For this cause, O moste swéete Sauiour, put vpon vs thy whole armour, so that thereby we may be able to resist the Prince of this world, the Dragon of hel, with all his flattering deceits and glistering shewes: O Lord exclude him from vs least he corrupt our mindes, and abuse our flesh vnto our destruction, which full craftily at the beginning hee brought to passe by his subtle and swéete suggestions: O wash vs with the Isope of grace, and make vs a spirituall Israel: O renue vs, and beget vs againe vnto repentance, and godly li-

uing, so that wee may from henceforth abstaine from the world of darknesse, and tread vnder our feete this our cruell enemie. O blessed shépheard, preserue vs thy beloued shéepe, and encrease thy grace in vs, that thy holy word may take roote and flourish in vs, so that the seede may not be choaked with thornes; so order our liuing, that when by course of nature, wee shall bee dissolued from the prison of our bodies, wee may come to thee, and see thee, farre more brighter then the Sunne come in the middest of the Legions of Angels,

gels, in the shining glozis and
maiestie, to iudge the quicke
and the dead, wee may bee
in the number of the blessed
ones, whom thou shalt call to
possesse thy kingdome prepa-
red foz them by thy Father,
saying; Come yee blessed chil-
dren of my Father, receiue
the kingdome prepared foz you
from the beginning of the wozld,
and remaine with me foz-
euer, the which God
foz his Chzists sake
grant vs all,
Amen.

A Prayer for a godly life.

O Most mercifull and louing Father, such and so great are the assaults of our enemies against vs, that we are not able to passe ouer our yeares in this world, with such puritie of life as we ought, the which is most grieuous vnto vs: for O Lord, we are on euery side so besieged and compassed round about, that we can scarcely at any time be free from their pestiferous and deadly darts, no, not so much as once to do any thing that is pleasing vnto thee, such and so great

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are our enemies. Wherefore O Lord, we thy children, most humbly craue, that we may openly declare in our conuersation thy fatherly and louing care ouer vs, thy louing children, who haue sinned & gone astray from thée, who hast béene vnto vs so louing, charitable, mercifull, patient, long suffering, holy and righteous a Father, teaching vs in our liuing one towards another, to follow thy example, and to walk as thou hast walked for thou hast not called vs to vncleanneſſe, but vnto holines, and hast deliuered vs from ỹ power of our enemies, that we being

without feare, should serue thée in holinesse and righteousnesse all the daies of our liues: for the bloud of thy Sonne Christ, hath cleansed vs from all our sinnes, not that we should continue in darknesse, but rather walke in the light: for thy louing kindnes hath appeared vnto all men, not that wee should follow vngodlinesse and worldly lust, but that we should liue soberly and righteously in this world. Thou diddest chose vs in Christ before the foundation of the world was laid, that we should be holy and without blame in thy presence through him: wee are thy worke-

workmanship, created in Christ Jesus vnto good workes, the which thou ordainest before, that we should walke in them, giue grace O Father, that wee may walke worthy of thy louing kindnes towards vs, mortifie in vs the flesh and the lusts thereof, and grant that we may haue nothing to do with Sathan nor the world, but that we may in all our conuersation leade a life well pleasing thee: fashion vs O Lord as it shall seeme best vnto thee, and garnish vs with all good and godly works, so that in the course of our liues, we may follow thy rule of thy holy word: and

further wee pray thee to endue vs with thy holy spirit, the which may take away our stony harts, and guide vs with a fleshly and soft heart. O kill that old man in vs, the which is corrupt through deceiuable lusts, and fashion in vs that new man Christ, which is made after thy image & likenesse, in righteousnesse and true holinesse. O suffer vs not to giue ouer our selues againe vnto our sinnes and vncleannesse wherewith we were led, whē we knew not thee nor thy Son Christ Iesus, but euen as thou which hast called vs art holy, so likewise grant that we may be holy in all

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our conuersation: O make vs know that the hearers of thy law are not iustified, but the fulfillers of the same, for euery one that saith Lord, Lord, shall not enter into the kingdome of heauen, but they that doe the will of our heauenly father: for they that confesse thée with their mouthes, and denie thée in their déeds, they rather reape vnto themselues damnation then saluation, for the true knowledge of thée O father, consisteth not in talking, but in walking, not in fauoring but in following, not in louing but in liuing. O Lord for thy Sonne sake, grant that we may liue

worthy of thy loue, and walke as true professors of thy holy gospell, knowing that we are thy seruants, if we doe those things which thou commaundest vs: nay further we are thy sonnes, if we honour and reuerence thee according to thy word: we seeke thy glory, if we attempt nothing whereby thou shouldest be dishonored. Giue grace O Father for thy Sonnes sake our Lord, and onely Sauiour, that we may do nothing saue that, which is agreeable to thy holy and blessed word, liuing according to the same, all the daies of our liues: the which grant vnto vs good

Lord,

Lord, for thy names sake, to whom with thy Sonne and the holy Ghost be praise, and glory, world without end, Amen.

A Prayer vnto God to purge vs from our sinne.

O Most mercifull Father, take away from mee the burthen of my corruptions, which by the continuall exercise of my sinne & wickednesse hath wounded my soule with the dangerous darts of transgression, so that I feele my putrefactiõ abouõding, & my festred conscience vered & ouerladē with vncleannes,

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so that I haue no other meane or remedy, but to prostrate my selfe before the throne of thy glorious Maiestie, beseeching thée for thy gracious goodnesse to salue our sores with the cõfortable oyle of thy mercy, for ỹ only Iesus art the swéet Physition of my soule: O sprinckle Hysope vpon mee, and I shall be made whiter then snow: if thou of thy excéeding bounty and fauour good Lord, wilt vouchsafe to wash away the spot of my sinne and wickednes, that heapeth thy indignation and furie against mee, I shall excell the gold that hath béene purified in the furnace seuen fold. O let

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it moſt louing Father, ſeeme pleaſant vnto thy diuine Maieſtie, to touch my corrupt and vncleane heart, with the heauenly finger of thy grace, that I may bring forth the fruits of true repentance, the which are more acceptable to thy glorious and diuine preſence, then the offering vp of Calues, Bullocks, Sheep, Goats, or any other burnt offering, a ſacrifice of prayſe. O Lord, a contrite and ſorrowfull ſoule, is the thing, that is moſt pleaſing in thy ſight, an humble and lowly ſpirit, is the oblation that thou deſireſt, a cleane and pure heart, O Lord my God, I know

knowe thou doſt fauour and loue, wherfore I beſeech thée, O Lord, let thy merits and painfull paſſion purge me from my ſin and iniquitie, be thou the only meane and way to ſet me farre from the power of hell, death and damnation, and teach me to ſay, Lord I am by thy goodneſſe begotten and borne anew: ſtrengthen me good Lord, that I neuer ſlide nor fall from thée: but that I may continually beare in remembrance, the ſtate where I am called by thée, thy abundant loue and kindneſſe: wipe away good Lord, all my ſins out of thy remembrance, cleanſe me in the

bloud of thy spotlesse Lambe Jesus Christ, and I shall be made cleane, pure and safe: grant this most mercifull God, for the honour and glory of thy name thorough thy Sonne Jesus Christ our Mediatour and Aduocate, to whom with thée, and the holy Ghost, be ascribed all power, laud and praise, for euer and euer, Amen.

A godly and comfortable meditation for euery true Christian.

O Most louing & most mercifull Father, my soule longeth to dwel in thy heauenly Ierusalē, wherin is cōtinual health,

knowe thou doſt fauour and loue, wherfore I beſeech thée, O Lord, let thy merits and painfull paſſion purge me from my ſin and iniquitie, be thou the only meane and way to ſet me farre from the power of hell, death and damnation, and teach me to ſay, Lord I am by thy goodneſſe begotten and borne anew: ſtrengthen me good Lord, that I neuer ſlide nor fall from thée: but that I may continually beare in remembrance, the ſtate where I am called by thée, thy abundant loue and kindneſſe: wipe away good Lord, all my ſins out of thy remembrance, cleanſe me in the

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eternall felicity, happy libertie, and perfect blessednesse, where men shal be like vnto the Angels of God, and iust men shall shine as the Sunne in the euerlasting kingdome, where is no heauinesse, no sorrow, no griefe, no feare, no labour, no death, no disease, no lacke, no hunger, no thirst, no cold, nor heate, no wearinesse of fasting, no temptation of the enemie, no will to sinne, nor power to doe euill, no olde age, no lame nor deformed person, no seas of pouerty, or weaknesse by disease, but a quiet harbour of all ioy and euerlasting happinesse, where men in the

ſociety of Angels ſhall continually dwell, without any infirmity of the fleſh: for there is infinite ioy and eternal bliſſe, from whence none ſhall be remoued, that once by thy goodneſſe ſhall enter therein, there to reſt from labours, peace from the enemy, a new kinde of ioy and delight, ſuch as no heart can conceiue, ſaue onely by taking a maruailous delight, and exceeding pleaſure in beholding of thee, my Lord, my God, my glorious Redéemer, and the heauenly Comforter, which proceedeth from the Father and the Sonne. O heauenly Ieruſalem, thou art ſweet

and beautifull in all thy ioyes and delights, there are no such miseries in thée, as we féele and suffer in this poore & miserable life, there is in thée no darknes, nor change of time, the shining of the Moone, and the twinckling brightnesse of the starres, giueth not light in thée, but onely the God of all power, glory and maiestie, and the light of nights, for in thée, the Sonne of iustice giueth light, to those that are adopted in his bloud to euerduring blessednesse, the bright and immaculate Lambe, a most beautiful light is thy light, that doth illuminate his chosen children,

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the king of kings in the middeſt of thée, beſet on each ſide of his beloued Saints, and readie to crowne them with euerlaſting glory. In thée are legions of Angels, ſinging ſweéte Hymnes, and ſpiritual ſongs, ſetting forth the praiſe and honour of thy name: in thee are the fellowſhip of heauenly Citizens, in thée reſteth the ſweéte ſolemnity of all ſuch as returne from this miſerable pilgrimage vnto thy glory, the company of the Prophets, Apoſtles, and victorious armie of Martyrs, holy men and women, which haue banquiſhed the pleaſures of the world, and haue

their abiding with thée, there are children and maides, which haue passed ouer their daies in holinesse of life, publishing thy praise: euery one reioyceth in his degrée, though not equall in glory, yet like the ioyes & gladnesse, for there raigneth perfect charity, and God is all in all, whose maiesty without end they sée continually, and still in beholding him their loue increaseth: of this eternall blessednes the holy Apostle Peter, had as it were a shadow or taste, vpon the mount Thabor, at the transfiguration of Christ, from whence he desireth hee might not depart

Pa

Paul also had a proofe of it, when he was rapt and taken vp into the third heauen, where he heard woords, and saw things so marualous and secret, as farre passing all mens vnderstanding, and such as were not to bee told or reuealed vnto man. Moses his face became so bright through the conuersation that he had with ỹ diuine glory vpon mount Sinai, that the Israelites could not abide it. What then shall become of vs? when perpetually with thée which art the Lord of all glory, wee shall bee conuersant after the manner of thy children & familiar friends?

Who is hée then that will not séeke and desire by all meanes to be a dweller there? both for the desire of peace, ioy and eternity, and for the perfect sight of God. Contrariwise, who is able to expresse the torments appointed for the vngodly, and vnrepentant liuers in that deadly tormenting place of hell, which Sathan himselfe abhorreth: what other thing can there be, but cõtinual pains, eternall tribulation, and infinite calamitie? There dwelleth wicked and vgly Angels, whose horrible lookes, bringeth sodaine feare, and grieuous paines. O fearefull, with continuall clouds

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of during darkneſſe, there is nothing, but howling, wailing, lamentation, and mourning, without all end; fearefull ſcritches and confuſed cries are there in all places ſodainly raiſed: there the worme of conſcience neuer dieth: in that damnable dungeon, there is fire vnquenchable, and perpetuall gnaſhing of teeth: there the miſerable ſoule findeth no reſt, but is afflicted with all kinde of tormentes, and ſuch as can neuer be expreſſed, all which endure for euer. O little then auailes it thoſe that are ſubiected as firebrands to hell, to crie vnto ỹ Lord, for he wil not heare

them: then shall they know that all things which they had in this life are vaine, and such things as they thought to be most pleasant to be found, are now more bitter then gall or poyson. Where then is the pleasure of the flesh, so tearmed falsly: for there is none other pleasure, but to feare the Lord: then shall they confesse and say, that the iudgements of God are true and righteous, saying, Did we not heare of this, and yet would not bee conuerted from our wickednes, but then shall nothing preuaile: no sorrow can finde comfort, no complaints, no remorse, no tor-

ments,

ments, nor painfull passions haue an end, such and so increasing are the vexations of the second death wherwith all the bodies, and the soules of the righteous shall for euer be enuironed. Sith therefore O heauenly Father, and most gracious God, it séemeth good to thy eternal wisedome, by the knowledge of thy euerlasting truth, to giue me knowledge of thy inestimable mercy, offered frélye vnto mée in Jesus Christ my mercifull Sauiour, in whose bloudie and painfull passion, I am assured of eternall life and blessednesse. Giue mee grace to

print in my heart thy manifold mercies, that feeding in soule by faith in thée, I may attaine vnto those endles ioyes that thou hast prepared for thy adopted sonnes and chosen children, in thy kingdome of euerlasting righteousnesse, and so escape those euerlasting torments which thou hast prepared for the diuell & his Angels: from the which place of woful veration and endlesse misery, deliuer mée, O heauenly Father, for the loue of Iesus Christ thy Sonne, to whom with thée and the holy Ghost, be all laud and praise for euer and euer. Amen.

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A Prayer to liue well.

O Most louing Father, rule thou the eyes of our hearts that they being kept simple and pure, my bodie may bee a cleare & shining temple of thy holy Spirit, so kindle in mee the loue of thy glorious Sonne, that I following his steppes, may doe that which is good, and decline from that which is euill, so that my light shining before men and others beholding the same may glorifie thée my heauenly father: giue grace O father that I may from

from henceforth doe nothing but that which is pleasing in thy sight, O make mée to abound in louing that which is good and godly, and contrariwise make mee to loath all sinne and iniquitie, wash them quite out of thy remembraunce, and cleanse mee in the bloud of the spotlesse Lambe Jesus Christ, so that I may bee cleane, pure, and safe, Grant this most mercifull Father, for thy names sake, through the bitter death of thy Sonne my Lord and onely Saviour, to whom with thee and the holy Ghost be ascribed all power, might, maiestie, and do-

dominion both now and euer, Amen.

A Prayer to God that we may put our confidence in him, and not in man.

O Most louing Father, and fountaine of all hope, succour and consalation, I haue tasted the sweetnesse of thy tender helpe whensoeuer I haue called on thee: and forasmuch most gracious Father, as the naturall inclination of flesh and bloud is most prone to craue the helpe of humane creatures, whereby oftentimes thy deare

children are miscaried into a vaine hope and fleshly imagination: so that visible meanes are more certaine, because they be before their corporall eyes then those vnspeakable helps, comforts, and promises of thine, which are onely séene with the eyes of faith: Giue grace I most humbly beséech thée, that I may be carefull to auoide this euill, whereby Sathan setteth a glorious shew to deceiue the people, and so by the subtile working of his ministers he draweth many from the sincere faith and lovall duty, which they ought vnto thy diuine Maiesty in regard that thou

thou art the onely relefe, comfort and consolation, the prop, the stay, and swéete rest of such as betake them to thy sacred protection. Thou art the hill from whence most plentifully descend all blessings vppon thy children, yea, the rocke on whom whosoeuer faithfully fixeth their footing, shall not so rashly run to the weak strength of men, to the broken réed of Egypt, thence to hope for fauor relefe or comfort, and there to expect happy issue in any enterprise. O father, giue thē grace to know þ it is the allurings & deceitful craft of the diuel who putteth it into the minds of them

them to withdraw them from thee, who art the Authour of all mercy, truth, comfort, and consolation: wherfore O Lord sith thou art the Father of all the faithfull, and denielt them nothing necessary for their outward or inward man, grant that I bée not so iniurious to thy honour, as to leaue thée, and flie to creatures impotent and vnable to helpe themselues, then much lesse to helpe others: but O Lord grant that I may dedicate all my hope vnto thy prouidence, power and mercy, onely commending all my troubles, miseries, calamities, aduersities, and crosses

crosses whatsoeuer vnto thée only to be relieued and comforted. O let me not so much as thinke that the hand of man can hold me vp in the least of thy dangers: and yet my God, sith thou worke sometimes by meanes, and sometimes without meanes, let mée not refuse the ayde of man, whom it may please thée to raise, and appoint for my good, and sith they are not to be conceiued with the carnall eye, who they are, yet let it please thée to lighten mine vnderstanding, & grant that I may receiue all and euery helpe, relefe and comfort from man as from thy selfe, not at-

tributing any certaine aid to be in flesh & bloud: and shape in me, O Lord, such a sincere course in all my procéedings, that in whatsoeuer trouble I fall into, my onely and sure refuge may be, to fall downe before thee humbly submitting my selfe to thée. O Lord, frame thou my heart, to dispose of my petitions in all my necessities, that I may according to my griefe, assure my selfe through faith, that I shall receiue comfort at thy fatherly hands: giue me grace that I may giue thée the whole praise: the which I beséech thée grant me for Christs sake, Amen.

A Confession.

IT is of thy mercy, O Lord, and not of our merits, that it hath pleased thee to shew thy selfe to the world, euer from the beginning, and vnto vs now in this last and most corrupted age: yea O LORD wee confesse that neyther Law nor Gospell can profite vs to saluation, except that thou of thy mere grace worke in vs aboue all power, that is in this our nature: for though thou teach, wee shall remayne ignorant,

and though thou promise mercy and grace, yet shall we dispair and remaine in infidelity, vnlesse that thou create in vs hearts, write thy holy law in the same, and seale in vs remission of our sins, and that at the sense and feeling of thy fatherly mercy, by the power of thy holy spirit. To the old world thou spakest by Noah, to Pharao, and his people by thy seruant Moses, to all Israel, by the fearefull trumpet of thy law, to the Citie of Jerusalem, by thine owne wisedome our Lord Jesus Christ: and to the multitude as well of the Jewes as Gentiles, by the holy Apostles: but

but who gaue obedience? Who trembled and constantly feared thy hote displeasure? who did rightly acknowledge the time of their visitation: and who did embrace & kéep to ỹ end thy fatherly promises? Onely they O Lord to whom thy spirite was the inward teacher, whose hearts thou openedst, and from whom thou remouedst rebellion and infidelity: the rest were externally called, but obeied not: they heard as well mercy offered, as threatnings pronounced, but neither with the one, nor with the other, were they effectually moued: Wée acknowledge O.

Lord, that the same corruption lurkes in vs, that budeth forth in them to their iust condemnation: And therefore we most humbly beseech thée O Father of mercy, for Iesus Christ thy Sonnes sake, that as thou hast caused the light of thy word clearely to shine amongest vs, and as thou hast plainly instructed vs by the eternall ministery in the right way to saluation, so it would please thée inwardly to moue our dull hearts, and by the power of thy holy Spirit, that thou wouldest write and seale in them that holy feare and reuerence, which thou craues

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of thy chosen children, and that faithfull obedience to thy holy will, together with the feelinge and sense, that our sinnes are fully purged, and freely remitted, by that onely sacrifice, which onely of it selfe is acceptable vnto thee, to wit, the obedience, death and mediation of thy onely Sonne our soueraigne Lord, onely Pastor, Mediator, and high Priest, our Lord Jesus Christ, to whom with thee and the holy Ghost, be all honour, and glory, world without end, Amen.

A confession of our sinnes.

IUst and righteous art thou, O Lord God, father euerlasting, holy is thy law, and most iust are thy iudgements, yea euen then when thou doest punish in greatest seuerity, we doe confesse (as the truth is) that we haue transgressed thy holy law, and haue offended thy godly Maiesty, in breaking and violating of the same, and so most iustly mayest thou poure forth vpon vs all plagues that are threatned, and that we finde powred forth vpon the disobedient at any time from the

the beginning; and so much the rather O Lord, because that so long time wee haue beene called by thy holy word to vnfained repentance and newnesse of life, and yet wee haue still remained in our former rebellion, and therefore if thou wilt enter into iudgement with vs, wee can neyther escape confusion in this life, nor iust condemnation in the life to come: but Lord, thy mercie is without measure, and the truth of thy promise abideth for euer: vnworthy are wee that thou shouldest looke vpon vs: but Lord thou hast promised that thou wilt shew

mercy

mercy vnto the moſt grieuous offenders, whenſoeuer that they repent. And further, thou by the mouth of thy moſt deare Sonne our Lord Jeſus Chriſt, haſt promiſed, that thou wilt giue thine holy Spirit to ſuch as call vnto thée, in boldneſſe of the which promiſe we moſt humbly beſeech thée, that it would pleaſe thy holy maieſty, to worke in our ſtubborne hearts an vnfained ſorrow for our former offences, with ſome feare & féeling of thy grace and mercy, together with an earneſt deſire of iuſtice & righteouſnes, in which we are bound continually to walke. But be-

cauſe

cause that neither wée nor our prayers can stand before thée, by reason of that imperfection, which still remaines in this our corrupt nature: we flie to the obedience and perfect iustice of Iesus Christ our only Mediator, in whom, and by whom we call not onely for the remission of our sins, and for the assistance of thy holy spirit, but also for all things that thy godly wisedome knowes to bee expedient for thy Church vniuersall: craving them in the name of thy swéete Sonne Iesus Christ, to whom be praise, and glory world without end, Amen.

An other confession.

O Lord it is true that we are vnworthy to come in thy holy presence, by reason of our manifold sins and wickednesse, much lesse are we worthy to receiue any grace or mercy at thy hands, if thou shouldest deale with vs according to our deseruings; for wee haue sinned O Lord against thee, and wee haue offended thy holy and diuine Maiestie, if thou shouldest begin to reckon with vs, euen from our first conception in our mothers wombe, thou canst

finde

finde nothing at all in vs, but occasion of death & eternall damnation. For truth it is, that first we were conceiued in sin, and in iniquity was euery one of vs borne of our mother, all the daies of our life we haue so still continued in sin and wickednesse, so that rather wee haue giuen our selues to follow the corruptions of this our fleshly nature, then otherwaies with that earnest care and diligence to serue and worship thée our God as it besame vs. And therefore if thou shouldest enter into iudgement with vs, iust occasion hasts thou not onely to punish these

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our wretched and mortall bodies, but also to punish vs both in bodie and soule eternally, if thou shouldest handle vs according to the rigor of thy iustice, but yet O Lord as on the one part we acknowledge our owne sinnes & offences together with the fearefull iudgements of thee our God, that iustly by reason thereof thou mayest poure vpon vs, so also on the other part we acknowledge thee to be a mercifull God, a louing and fauourable Father, to all that vnfainedly turne vnto thee: wherefore O Lord we thy people and workemanship of thine owne hands,

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most humbly beseech thée for thy
son Christs sake, to shew thy mer-
cy vpon vs, & forgiue vs all our
offences: impute not vnto vs the
sins of our youth, neither yet re-
ceiue thou a reckning of vs for
yniquities of our old age, but as
thou hast shewn thy selfe merci-
full to all thē that haue truly cal-
led vnto thée, so shew the like mer-
cy and the like fauor vnto vs thy
powre seruants; indue our hearts
O God with such a true and per-
fect acknowledging of our sins,
that we may powre forth before
thée the vnfained sighs & sobs of
our troubled hearts and afflicted
consciēces, for offēce cōmitted a-
gainst

againſt thée. Inflame our hearts with ſuch a zeale and feruencie towards thy glory, that all the daies of our life, our onely ſtudy, trauaile, and labour, may be, to ſerue thée our God, in ſpirit, in truth, and in veritie, as thou requireſt of vs. And that this may be the better performed in vs, preſerue vs from all impediments and ſtayes, that many waies may hinder and ſtop vs in the ſame: but ſpecially, O Lord, preſerue vs from the craft of Satan, from the ſnares of the world, and from the dangerous lusts and affections of the flesh. Make thy ſpirit, O God, once to

take

take such possession, dwelling in our hearts, that not onely all the actions of our life, but also all the words of our mouthes, and the least thought and cogitation of our mindes, may be guided and ruled thereby. And finally grant, that all the time of our life may be so spent in thy true feare and obedience, that altogether we may end the same in the sanctification and honouring of thy blessed name, through Jesus Christ our Lord. Amen.

A Prayer for repentance.

I Thy poore creature will alwaies put my trust in the shadow of thy wings, alwaies remembring thy great goodnesse, according to the which thou hast created me. Helpe O Lord, thy creature, whom thy goodnes hath made, suffer not that to perish, which thy mercy hath framed: for if I O Lord returne into dust, what shall thy creature auaile thee? And seeing thou hast created mée, helpe and succour mee: despise not, and forsake not, O Lord, the workes of thine

thine hands: thou hast made me of nothing, and if thou neuer so little forsakest mee, I shall soone become nothing: it was not my merits, nor any goodnesse in me, that could induce thée to create me: it was thine onely bountie and mercifull goodnesse. This goodnesse also which caused thee to create me, let it also induce thée to defend and kéep mée: what shall it auaile thée, to haue created mee, if thy owne right hand sustaine me not? Alas my God, I know that thine hand is not shortned, but that it may saue mee, and thine eares are not stopped, but that thou

mayest heare me. But I perceiue right well, that it is my sinnes that haue madē this diuision betweene me and thée, betweene light and darknesse, betwéene death and life, betweene falshood and truth, this momentany life and life eternall. Notwithstanding O great God, I will alwayes call vpon thy holy name: I will put my trust in thée O Lord, for it is not in my selfe, nor in my owne strength, that I hope: it is thy mightie arme that shall saue me, and the light of thy countenāce that shall make me glad: otherwise alasse I should despaire if mine hope were

were not in thée: but thou art my Creator, which neuer forsakest those that put their cõfidence in thée. Thou art a great God, ỹ art a louing God, patient & long suffering, ordering and disposing all things according to thy wisedome and bounty. True it is, that wee are but as a leafe and flower, which cõmeth to nought, and as a winde which sodainely passeth, (for our whole life is but vanity.) And therefore O Lord, we beseech thée not to proceed against vs in thine anger, & that because wee are thy little ones, whom thou hast made of ỹ slime of the earth. Alas, wouldest thou

trie thy ſtrength againſt a poore leafe, a ſtraw, a ſtubble, in vs there is no force: we haue heard O Lord of thy wonderfull mercy, that thou deſireſt not the death of a ſinner. Suffer not therefore death which thou haſt created, to preuaile ouer thy creature. My deſire O Lord is that thou wouldeſt take pittie on me, & ſaue mee: for although I haue a will and deſire to be ſaued, yet it is not in my power, and I can doe nothing if thou ſtrengthen me not by thy might: No I know not as much as that that I ought to wiſh and deſire, if thou ſhew not thy mercy towards

wards me, and worke thy will in me, as it is in heauen. Thou art the Lord of the vniuersall world, and Prince of all flesh: thou dost whatsoeuer thou wilt in heauen, and in earth, & in the depth. Thy will therefore O Lord, be done in vs which cal vpon thy most holy name, and that creature which thou hast created according to thine owne Image and likenesse perish not: what man is borne of a woman that can keepe himselfe from death, if thou which art the onely God of life preserue him not? O wonderfull Creator, O heauenly father, who hast redeemed mes by

thy deare Son Christ Jesus, I will praise and magnifie thy name for euer: this one thing do I require at thy handes: Be mercifull vnto me a sinner.

A prayer to be said at our vprising.

O Thou son of God, which art the very bright shining Sunne of the world, who euer riseth and neuer falleth, who with thy wholesome lore ingendrest, preseruest, nourishest, and makest ioyfull all thinges that are in heauen and earth, shine fauourably I beseech thée, vnto my spirit, that the night of sins, and

and mists of errors being driuen away by thy inward light. I may walke all my life without stumbling and offence, as in the day, being pure from the workes of darkenesse: grant this O Father, who liuest and raignest together with the Son and the Holy Ghost world without end, Amen.

A prayer for the morning.

O Almightie and most merciful father who this night and all the time of my life, hast graciously preserued, defended and nourished my soules and

and bodie, and made such fatherly prouision for mée poore soule and wretch that I am, that of thy louing kindnesse I haue a rich portion, not onely of the creation of heauen and earth, but also in that plentifull redemption, which thy most deare Son Iesus Christ hath purchased for me. And further I beseech thee for his sake, that thou wouldest vouchsafe to receiue mee this day, and the residue of my whole life from henceforth vnto thy tuition, ruling and gouerning mée with thy holy Spirit: so that thereby all manner of darknes, misbeliefe, infidelitie, carnall

lusts and affections may be vtterly chased and driuen out of my heart: so that thereby I may be iustified and saued both bodie and soule, through a right and perfect faith, and so walke in the same light of thy most godly truth, to thy honour, praise and glory, and to the comfort of my soule, through Iesus Christ our Lord. Amen.

A Prayer for the Euening.

O Lord God, forasmuch as by thy diuine ordinance the night approcheth, and darknesse beginneth to ouershadow

the earth, and the time requireth to giue our selues to bodily rest and quietnesse: I render vnto thée most hearty thanks, for that it hath pleased thee to make the night for me to rest in, as thou hast ordained mee the day to trauell: giue grace O heauenly Father, that I may so take my bodily rest, that my soule may cõtinually watch for the time that ỹ Lord Iesus Christ shal appeare for my deliuerance out of this mortal life: giue grace O father, that in the meane time I be not ouercome by any fantasies, dreames or other temptations, but that wee may fully set our

mindes vpon thée, loue thée, feare thée, and rest in thée my heauenly father, who with thy onely begotten son Iesus Christ, my onely Sauiour, and the holy Ghost, that most sweete comforter, liueth and raigneth one, true, and euerlasting God, world without end Amen.

HERE

Here followeth the Letany to *to be vſed vpon Sundaies*, Wedneſdaies, and Fridaies, and at other times.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Sonne redéemer of

of the world, haue mercy vpon vs miserable sinners.

O God the Son redeemer, &c.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy blessed and glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

O holy blessed, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people,

whom

whom thou hast redeemed with thy most precious bloud, and bee not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sin, from the crafts and assaults of the diuell, from thy wrath, & from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuy, hatred, and malice and all vncharitablenes,

Good Lord deliuer vs.

From fornication, & all other deadly sin, & frō al the deceipts of the world, the flesh and the diuel.

Good

vs good Lord.

that it may pleaſe thée to kéep and ſtrengthen in the true wor-ſhipping of thée, in righteouſnes and holines of liſe, thy ſeruant Iames our moſt gracious King and gouernour.

We beſeech thee, &c.

That it may pleaſe thée to rule his heart in thy faith, feare and loue, and that he may euer-more haue affiance in thee, and euer ſéeke thy honour and glory.

We beſeech thee, &c.

That it may pleaſe thee to be his defender and keeper, giuing him the victorie ouer all his e-nemies.

VVe beſeech thee, &c.

That it may pleaſe thee to bleſſe and preſerue our gracious Quéen Anne, Prince Henry, and the reſt of the Kings and Quéenes royall iſſue.

VVe beſeech thee, &c.

That it may pleaſe thée to illuminate all Biſhops, Paſtors & Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing, they may ſet it forth, and ſhew it accordingly.

VVe beſeech thee, &c.

That it may pleaſe thée to endue the Lords of the Councell,

and

and all ỳ Nobilitie, with grace, wisedome and vnderstanding.

VVe beseech thee, &c.

That it may please thée to blesse & kéepe the Magistrates, giuing them grace to execute iustice, and to maintaine truth.

VVe beseech thee, &c.

That it may please thée to blesse and keepe all thy people.

VVe beseech thee, &c.

That it may please thee to giue to all Nations, vnitie peace and concord.

VVe beseech thee, &c.

That it may please thee to giue vs an heart to loue & dread thée, and diligently to liue after

thy commaundements.

We beseech thee, &c.

That it may please thee to giue all thy people increase of grace, to heare meekly thy word, and to receiue it with pure affection, & to bring forth the fruits of the spirit.

We beseech thee, &c.

That it may please thee to bring into the way of truth, all that haue erred & are deceiued.

We beseech thee, &c.

That it may please thee to strengthen such as do stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, & finally to beat downe

Sathan

Sathan vnder our feete.

We beseech thee, &c.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie and tribulation.

We beseech thee, &c.

That it may please thee to preserue all that trauell by land or by water, all women laboring of child, all sicke persons, and yong children, & to shew thy pity vpon all prisoners and captiues.

We beseech thee, &c.

That it may please thée to defend & prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

VVe beſeech thee, &c.

That it may pleaſe thee to haue mercy vpon all men.

VVe beſeech thee, &c.

That it may pleaſe thee to forgiue our enemies, perſecutors, and ſlaunderers, and to turne their hearts.

VVe beſeech thee, &c.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them

We beſeech thee, &c.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſins, negligences and ignorances, and to endue

vs

vs with the grace of thy holy spirit, to amend our liues, according to thy holy word,

We beseech thee,&c.

Sonne of God, we beseech thée to heare vs.

Sonne of God wee beseech thee,&c.

O Lamb of God that takest away the sinnes of the world.

Grant vs thy peace,

O Lamb of God that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ

Chriſt haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs.

Our father which art, &c.
And lead vs not into temptatiõ,
But deliuer vs from euil, Amen.
O Lord deale not with vs after our ſins.
Neither reward vs after our iniquities.

Let vs pray.

WE humbly beſeech thee O Father, mercifully to looke vpon our infirmities, and for the glory of thy names ſake,

sake, turne from vs all those euils, that wee most righteously haue deserued, and grant that in all our troubles, we may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glorie, through our onely mediator and aduocate Iesus Christ our Lord, Amen.

A Prayer for the Kings Maiesty.

O Lord our heauenly Father, high and mighty, King of Kings, Lord of Lords, the onely ruler of Princes, which doest

from thy throne behold all the dwellers vpon the earth, most heartily we beseech thee, with thy fauour to behold our most gracious Soueraigne Lord King Iames, & so replenish him with the grace of thy holy spirit, that he may alway incline to thy will, and walke in thy way, endue him plentifully with heauenly gift: grant him in health and wealth long to liue, strengthen him that hee may banquish & ouercome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicity through Iesus Christ our Lord, Amen.

A Prayer for the Queene and Prince, and other the Kings and Queenes children.

ALmighty God, which hast promised to be a Father of thine Elect & of their seed, we humbly beseech thée to blesse our gracious Quéene Anne, Prince Henry, and all the Kings and Quénes royall Progenie: endue them with thy holy spirit, inrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, thorow Jesus Christ our Lord Amen.

A Prayer of Chrysostome.

ALmighty God, which hast giuen vs grace at this time with one accord to make our common supplications vnto thee, & hast promised, that when two or three be gathered together in thy name, thou wilt grant their requests: fulfil now O Lord, thy desires & petitiõs of thy seruãts as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come, life euerlasting, Amen.

The grace of our Lord Iesu Christ, and the loue of God, and the fellowship of the holy Ghost be with vs all euermore, Amen.

FINIS.

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